UNITED CHURCH HERALD

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VOL. 2, NO. 2 JANUARY 15, 1959

The Reconciliation of the Church and the Arts

ruman B. Douglass

Page 4

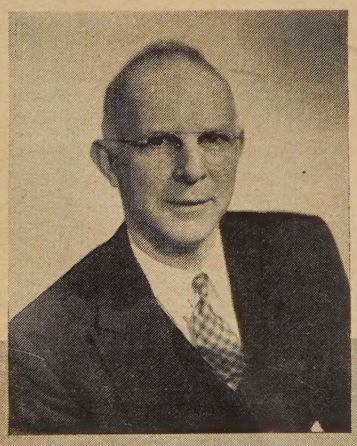
FROM THE CO-PRESIDENTS' VIEWPOINT

STRATEGIC AIR COMMAND, the long-range nuclear striking arm of the United States Air Force, is an imperious fact on the world scene of 1959. Recently a score of us were guests of famed SAC at Offutt Air Force Base, Nebraska. During a twenty-four hour period General Thomas S. Power and his staff "briefed" us on its mission, operations and problems.

Swift Espial

At least one of the guests, days later, remains shaken by the intimidating impact of a swift espial of a new world concerning which he had been only dimly aware and with which he had about as much familiarity as he has with the dark side of the moon.

To stand beside a man who, in less than a minute, held successive telephonic conversations with colleagues in Guam, California, Colorado, Florida, Massachusetts, Greenland, England and Spain; to stand over a telephone into which the appropriate spoken word would send into the air in less than fifteen minutes one-third of the command's bomber planes all around the world and to understand that each of these planes carries more explosive power in its bombs than was delivered by all the planes of all the fighting forces in World Wars I and II combined; to hear knowledgeable men speak in all sobriety and with confident expectation of the necessity of deploying defensive and surveillance equipment to outer space and to other planets—this and so much more tended to paralyze and harrow the soul. The paralysis and harrowing came not so much from fear per se as from the admitted nescience one brought to the vista.



The writer's first shock was in the briefing officers' frequent use of the word "dedication." It seemed a bit irreverent of the military to move it around with a familiarity infrequently reflected these latter days even in the church. But move it around and use it they did! Over and over the personnel of SAC were referred to as "dedicated men." Many times General Power was described by his subordinates as "a dedicated man."

Astounding Dedication

Whatever one may think about SAC, its mission or the justification of its existence; whether or not one agrees that war between the nations can be deterred by the maintenance of an overwhelming striking power constantly on the alert, scarcely can one hear its leaders and men speak and watch them at their work without being convinced that here, indeed, is a group of men with an astounding dedication, the dimensions and characteristics of which are like those attributed to the martyrs. It is a dedication to a mission and to a work almost fanatical in its intensity. With all their hearts, and with all their souls, and with all their minds, and with all their strength they believe their way is the way to peace, the way to freedom and the way to the good life.

Not a few, possibly all, of the visiting clergymen soon began contrasting with the dedication of the SAC men their own dedication to "the way" they have so long confessed. (The contrast was not pleasant or encouraging.) However reluctantly, they could not avoid going on to compare the dedication of strong, clean-cut and sophisticated men to the way and the ways of SAC to the dedication of the men and women in our churches who call themselves the body of Christ. (Again, the comparison was not a soul's boundless delight.)

"The Way"

The focus of the matter is this: the greatest need of the United Church of Christ is for men and women whose dedication to its mission in the world is high-mettled. It is not the business of the church to save men. God is the author of salvation. It is the mission of the church to be God's instrument for reconciliation. This mission was never so relevant or urgent as it is in this "fifteen-minute world."

Under no circumstances can we fulfill our church's mission if we temporize by placing primary emphasis upon secondary issues. There is a place for organizational structures and adequacy. But the news which the church has to transmit with convicting power of its authenticity is this: "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." This news points to "the way" to which United Church men and women must dedicate themselves and seek no waiver.

Space will be reserved in each issue of *United Church Herald* for the co-presidents of the United Church of Christ. It is understood, however, that they are under no obligation to prepare a column for every issue! Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

Fred Hoskins

UNITED CHURCH HERALD

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COVER STORY: "The churches in America," declares Dr. Truman B. Douglass on page 4, "are currently spending nearly a billion dollars a year on the erection of new buildings and the remodeling of old ones.

"But from the viewpoint of those contemporary architects whose power of vision and force of execution are most widely recognized by their fellow-artists, a vast proportion of this sum is being misspent."

Our cover photo of Tabernacle Church of Christ (Disciples of Christ) in Columbus, Indiana was chosen because "this building is one of the first examples of contemporary church architecture in America." Photo by courtesy of Eero Saarinen, the architect.

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FROM THE CO-PRESIDENTS' VIEWPOINT	*FRED HOSKINS*	2
THE RECONCILIATION OF THE CHURCH AND THE ARTS	*TRUMAN B. DOUGLASS*	4
WHAT DO THE PROPHETS HAVE TO SAY IN THE ATOMIC AGE?	*ALLEN G. WEHRLI*	8
WOMEN OBSERVE WORLD DAY OF PRAYER	*HELEN E. BAKER*	10
IN THE NAME OF FREEDOM	*AN EDITORIAL*	11
WHAT'S BEEN HAPPENING TO THE CHURCH?	*DAVID M. STOWE*	12
CHANNELS OF GRACE	*THEOPHIL W. MENZEL*	15
A NEW VENTURE IN CHURCHMANSHIP	*MARY ELY LYMAN*	16
TYPHOON IDA RIPS THROUGH JAPANESE VILLAGE	*CORNELIA R. SCHROER*	18
YOUTH WEEK CONFRONTS YOUNG PEOPLE WITH CRUCIAL QUESTIONS	*EDWARD A. POWERS*	20
LAYMEN'S OFFICERS OUTLINE YEAR'S PROGRAM	*POLLY P. HARRINGTON*	22
WOMEN UNITE TO PROMOTE INTEGRATED HOUSING	*DORIS HAVICE*	23
NEWS OF THE WORLD-WIDE CHURCH		24
NEWS WITHIN THE UNITED CHURCH OF CHRIST		26
BOOKS		31
LETTERS		34
OBITUARIES		36
THE RECORD		36

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THE RECONCILIATION OF THE CHURCH AND THE ARTS

Truman B. Douglass

After a long season of suspicion and alienation between American Protestantism and the arts there are now appearing signs of a movement of *rapprochement.* This is more than an aroused interest on the part of church people in the liturgical arts and the so-called "arts of the church."

The most significant and hopeful expression of this effort toward mutual understanding is the lively interchange now engaging on the one side competent spokesmen for the Christian faith and on the other side serious practitioners and interpreters of the fine arts, the practical arts and even the popular arts. The primary motive behind these discussions is not a sudden interest among churchmen in matters of aesthetic judgment and good taste but the recognition that both they and the most perceptive artists have a common concern for truth —for truth at its deepest levels.

What are the grounds of the churches' quickened interest in the arts and the bases of the present hope of establishing better terms of understanding with artists? How are the church and the arts interrelated?

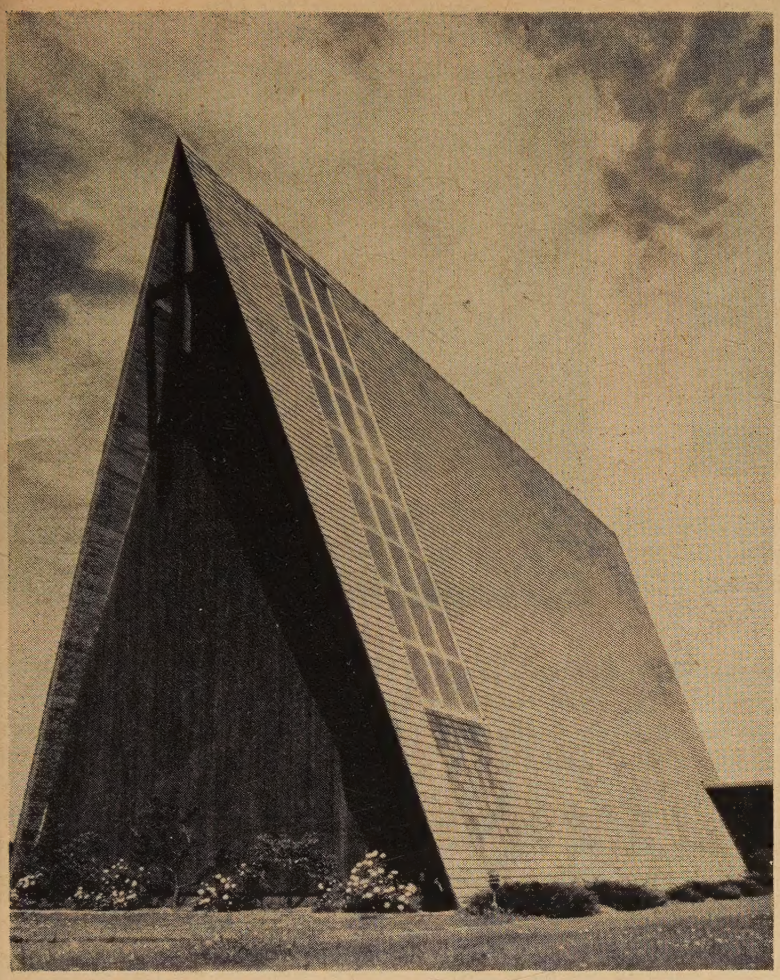
One type of relationship is immediately apparent. The church is concerned with the arts because it is a consumer of the arts. In the gross meaning of this term the church continues to be what it was in former ages, a "patron" of the arts—buying, using, consuming the products of artistic endeavor. The manner in which it performs this function has great importance for its communication with the artist. One cannot doubt that one reason for the alienation between the Protestant churches and the artists is the fact that the church has been for so long a bad consumer, an undiscriminating patron.

Dr. Douglass, executive vice president of the CC Board of Home Missions, is also chairman of the Department of Worship and the Arts, National Council of Churches. Photos by courtesy of architects Warren Weber, Bruce Goff, John A. Carter, Eero Saarinen and Pietro Belluschi.

In the field of architecture, for example, the churches in America are currently spending nearly a billion dollars a year on the erection of new buildings and the remodeling of old ones. Here and there one comes upon a fresh and trenchant architectural design. But from the viewpoint of those contemporary architects whose power of vision and force of execution are most widely recognized by their fellow-artists, a vast proportion of this enormous sum is being misspent.

For every artistically defensible new building there are scores if not hundreds that are banal, sterile, repetitive. They are examples of the unrelieved architectural cliché.

Worse than this, they are religiously irrelevant. They convey no suggestion of symbolizing a living faith proclaimed by and addressed to living persons in the midst of the living realities of contemporary culture. They may echo a faith that once lived for men in an



The Congregational Church of Cedar Hills, Ore. is prototype of a style since imitated many times.

earlier time; but the statement of a faith that here and now affirms men's deepest convictions and commitments must be more than an echo.

Even worse than their irrelevancy is the fact that many of these new churches are artistically fraudulent. They employ forms and materials in ways that are openly dishonest. From the viewpoint of the artist, the church thus appears very often as the foe of integrity.

Worst of all, I think, is the tragedy of missed opportunity. Because churches are planned for a long period of serviceability this opportunity is going to stay missed for a half-century or more. Here was our great chance to proclaim in visible form the insurgent, revolutionary, iconoclastic nature of Christianity generally and of the Protestant spirit in particular.

Instead of making this declaration, most of the new buildings speak only of timidity, of the magnification of everything that is shrinking and safe, of tired and desiccated respectability. To a Protestant living in New York, it must be cause for soul-searching bewilderment that the best recent examples of architectural boldness, imagination and honesty are provided not by the churches but by such organizations as a liquor distiller and a vendor of soap.

The depressing architectural situation is only one example of Protestantism's alienation from the arts in its dealings with them as a consumer. From the viewpoint of the serious artist the church seems almost invariably to place itself on the side of the vulgarians and the Philistines. It is held responsible for the horrors of the Roman Catholic chromos showing the bleeding heart of Jesus and also for the equally appalling offense committed by the producers of much church-school material in which defenseless children are handed portrayals of an effeminate and characterless Christ.

The artist identifies the church as the sponsor of the sentimentalities and vulgarities of the "gospel hymn." He thinks of it as a community in which at least half the members regard Malotte's saccharine setting of the Lord's Prayer as a noble expression of Christian devotion, and who at the same time are suspicious of Bach because his music demands something of them and does not leave them sunk in self-gratifying recollections of maudlin states of religious euphoria.

Observing these and similar phenomena, the artist is led to think of the church as being hostile to all that he reveres. And in making this judgment he is also compelled to adjudge the church hostile to man himself; for it is the mission of art to disclose and enhance the depth, the richness, the dimension of the life of the human spirit and to purify and enkindle that spirit.

A *rapprochement* between the church and the arts requires of the church a radical reformation in its role of con-

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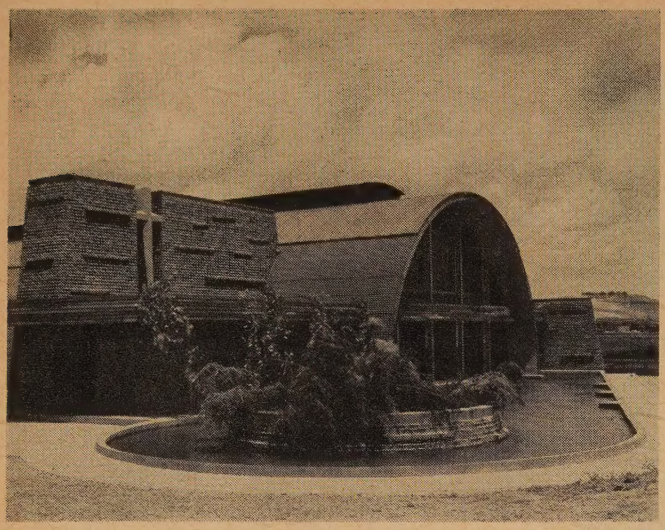


San Lorenzo Community Church in California, originally a Quonset hut, uses brick forms to achieve new character.

Through an unusually fine chancel window St. George's Episcopal Church in Durham, N. H. makes generous use of the arts.

sumer and patron of the arts. Here and there this is occurring. Among the ablest theologians—Paul Tillich, Amos Wilder, Joseph Sittler—the encouragement of this reconciliation is a matter of urgent concern. In the architectural field, some churches have discovered the simple fact that good design is no more expensive than bad. On the contrary, it is generally less costly because it is straightforward and does not call for expensive detours and concealments in the solution of architectural problems.

Stringent Criteria

There is a growing recognition that the visible proclamation of the church, enunciated by its building, ought to be judged by more stringent criteria than "what everybody likes"—that it ought to go considerably beyond what even the chairman of the building committee likes. It ought to speak the living, contemporary message of the gospel to the men and women of our time.

A second impulse behind the *rapprochement* between the church and the arts is a sharper understanding that what is at stake here is not merely good taste but truth. The serious artist is only secondarily concerned with beauty in the aesthetic and formal sense. His primary engagement is with reality. This is also, if they know their calling, the objective of the theologian and every committed Christian.

Protestantism has frequently replied with a sober face in the same terms that Paul Claudel used ironically in answering the familiar biblical question: "If the salt hath lost its savour, wherewith shall it be salted?" Too often we have answered, as did Claudel, "With sugar."

The most dangerous foe of the Christian faith is not agnosticism, or even atheism, but sentimentalism. The spare and astringent truth of Christ is continually distorted to become soft, evasive, lush, sybaritic. It is tortured into the monstrous heresies of the "success and serenity" advocates, so that the Christian faith becomes the assurance of getting what man in his most shallow, insensitive, one-dimensional existence fancies he wants.

Sentimentalism, expressed in the church's worship, becomes a calculated attempt by means of various "persuaders," both hidden and overt, to manipulate people into what is regarded as a worshipful attitude. Worship is conceived not as the unflinching confrontation of the reality and will of the Most High God but as another form of mood-music. A church building is judged to be "worshipful" not when it testifies to the holiness and transcendence of the living God but when it cajoles or deceives people into imagining that a passive and pleasant state of mind is evidence of God's presence.

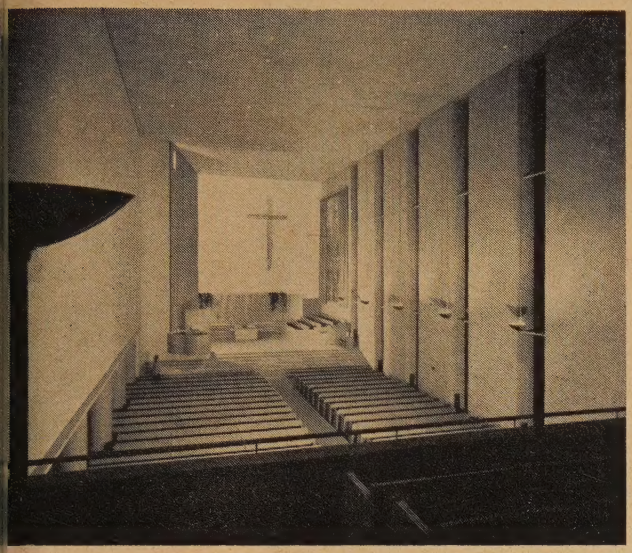
There is a jolting rebuke to the church in the fact that so many recognized artists and writers who are not identified with formal religion have given us a more penetrating analysis of the moral and spiritual issues of our time than have the theologians and churchmen. The church needs to be in continuous conversation with these artists for the refreshment of its own life and message.

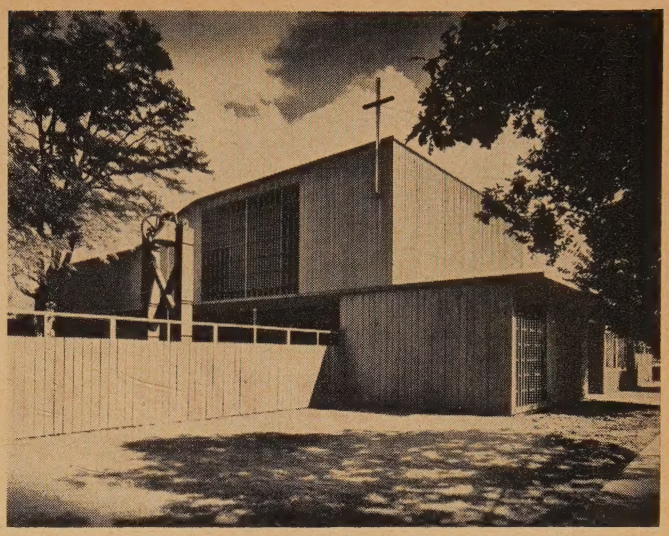
Existential Reality

Prof. Amos Wilder has called attention to the fact that every movement of theological renewal tends after a time to become thin and didactic. This is occurring today, even to such a vigorous movement as the "biblical realism," which appeared as a critique of the loose sentimentalities of the liberals and the obscurantisms of the fundamentalists. Yet even the most renowned leaders of this reformation are now beginning to sound a bit repetitive and abstract. What is needed is a fresh meeting with the concreteness and actuality of existence. For this we are peculiarly dependent on the artists.

The artist may make faulty theological judgments concerning the meaning of his insights. But one is aware of a seriousness, an integrity, a power of self-criticism, an openness of mind and heart in such persons as Joyce and William Carlos Williams, in D. H. Lawrence and Kafka, in Eliot and Yeats, in Dylan Thomas and Boris Pasternak that ought to arouse much contrition in the hearts of churchmen who are so often

Rough-sawn fir boards and battens form exterior walls of First Presbyterian Church, Cottage Grove, Ore.





The simple faith of Tabernacle Church of Christ, Columbus, Ind. explains its straightforward and cohesive design.

willing to settle for platitudes and clichés in place of a new meeting with reality and truth. The artists can be bearers of truth to the Christian community if that community is humble and open in its conversation with them.

A third reason for the growing understanding between the church and the arts is the church's increasing awareness of the importance of this understanding for the shaping of contemporary culture.

It has become almost a truism to say that man's life is influenced far more deeply by the seers than by the moralists—more by the power of myths and symbols than by rationalized purposes and goals. It is the see-er, the man with the power of intense seeing, not the moralist, who is the remaker of man and society. The trouble with the moralist is that he works from formula and abstraction rather than from sight. And the common man instinctively recognizes a certain fraudulent, second-hand character in his endeavor.

On the other hand, the common man is responsive to the bearer of a vision when he is not dissuaded by the "mucker-pose" or by the persistent miseducation that in America—and perhaps especially in the church—has tended toward the rejection of art as a non-essential and has failed to make clear its power to enhance existence, to disclose reality and to communicate truth.

The ultimate demand of the human spirit is not for a rule of life but for a meaning. For this reason it is more important—again to quote Amos Wilder—"to discern the actual operative myths of a civilization than the formal clichés of its political orators."

For the creation and interpretation of these illuminating, meaning-giving myths and symbols we are peculiarly dependent on the artist. In the most profound way the artist's business is one of the church's fundamental concerns.

Personal Encounter

Finally, the encouragement of significant conversation between the church and the artists must be a distinctively personal ministry. It requires from the church persons who not only recognize the gravity of the issues involved, who possess gifts of sensibility, but who will also undertake the study and discipline requisite to knowing what the contemporary artist is really about.

The artist is by nature and experience the antithesis of the "organization man." He is congenitally allergic to committees for he knows that no committee ever painted a picture, composed a sonata or wrote a poem. The church as organization has little meaning for him and what meaning it has tends to be alienating. If he is to sense that he and the church have a common cause, this realization will need to be communicated through personal encounter.

There is need of articulate spokesmen for the Christian faith who treat with high seriousness the spiritual issues that evoke the labor and dedication of the authentic artist. In this connection the recent publication of Amos Wilder's William Belden Noble lectures at Harvard, titled *Theology and Modern Literature,* is an event of high importance.

In the National Council of Churches' Department of Worship and the Arts, of which a Congregational Christian minister, Dr. Marvin P. Halverson, is executive director, Protestantism has a remarkably effective—and a remarkably ill-supported—organ of communication with persons who are powerfully shaping the cultural life of our time. The members of its several commissions—in music, literature, the drama, architecture and worship—include many persons of world renown in the arts. Many of them are devoted to the church, but until the work of the department brought them into communication with responsible and understanding churchmen they had no evidence that the church was interested in them as artists.

Where local congregations engaged in erecting new buildings undertake an examination—as they are doing in increasing numbers—of the theological presuppositions and the message that the building ought to proclaim, they are gaining a new understanding of the power of the artist's way of declaring

(Continued on page 34)

What do the prophets hav in the Atomic Age?

WHEN THE present quarrels with the past, it means a troubled future." Curiously enough the above quotation came to the surface during a more or less casual perusal of a sports magazine. It was attributed to Winston Churchill. Somehow it seemed more important to the reader than did the article in which it had been somewhat loosely embedded. For a generation that is highly complacent about the present and at the same time mortally afraid of its future, it does have suggestive import.

Automatic Appreciation

Perhaps there never was an age so enamored of itself as our own. What we have left behind gives us a sense of emancipation accompanied by too little regret. What we have achieved in its place makes us wide-eyed with wonder and equips us with far too much automatic appreciation.

Here, too, as man is always prone to do, we have not yet bothered to distinguish between the good and the bad elements in the twin set of circumstances that make up our present existence. The chaff and the wheat remain hopelessly mixed. Along with horse-drawn vehicles and outdoor wells, neither of which has any claim to eternal existence, we seem just as casually to have said good-by to conventional morals, provincial neighborliness, community responsibility and the religious habits of our forebears although they all have a much better claim to perpetuation. It is both easy and not at all evil to exchange "old Dobbin" for a Chevrolet and to revel in the comfort of instant hot and cold water. But it is just as easy and very evil by contrast to cast off all moral restraints to revel in the irresponsible libertinism which becomes possible in the sprawling and characterless communities that attach themselves to modern industrial centers.

Thus our present does "quarrel" with our past not, to be sure, in an acrimonious or irritatingly oral way, but seriously and effectively nevertheless. Our present blandly ignores or grandly despises our past. While it readily discards obsolescent externals, it also unwittingly rejects its more basic intangible and spiritual elements. Without realizing it the present forfeits the immortal soul while shedding its aging body, thus attempting to dwell in a new modern environment with little or no soul at all. Modern living may be ever so comfortable but it remains pointless. We enjoy its gadgets without discovering or embodying any purpose whatsoever.

What then of the future which is always intangible both in its constant imminence and in its basic demands? How can we, not knowing who we are or why we are alive, face into unknown tomorrows without foreboding and even terror? If we have nothing left of the spiritual possessions of the past how can we discern any meaning in the present or plan for the future?

In its essentials this was the perennial theme of Israel's classic prophets. Discerning historians and theological scholars by the score and over many years have recognized this and have stated it in one form or another. The common phrasing of their insight and recognition is found in the simple statement: "The God of Israel's prophets is a God of history."

Basically this means that what matters spiritually in the life of man presupposes that the past, the present and the future belong indelibly together. For God—and in order that man may have something to live by and to live for—there is meaning in the events of our living, both individually and corporately.

Spiritual Values

Or, put another way, there is no true salvation for an individual apart from the redemption of the whole family of mankind. Therefore, to discard or ignore the past, or to misinterpret and distort its meaning, is to destroy life at its center. Unless we retain the spiritual values of the past, there is no content in the present or any hope for the future.

A Canadian scholar, whom we shall quote again, has written: "The prophets do not speak of our age, but to it." That is to say, they do not speak clairvoyantly of the externals of our present-day materialistic civilization but they speak of its meaning in terms of human ideals and aspirations, of human behavior and God's eternal reaction to it, of human destiny guided by divine providence and of the fate of man under a God who is incurably interested in him.

Specifically, we shall find no flat predictions in the writings of the prophets about the coming of the automobile or the rise of Napoleon or Khrushchev and no foretelling of the Atomic Age with its missiles and satellites. What we can

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Photo of "Isaiah," a sculpture by Moissaye Marans, by courtesy of the National Sculpture Society, New York.

) say

ALLEN G. WEHRLI

Isaiah, prophet of the eighth century B.C., is one who speaks to all eras.

learn with confidence is that God's world cannot abide selfishness, inhumanity, irresponsibility and waywardness no matter how wonderful our technology, political power, state of sophistication or even institutional "religiousness" may be. It goes without saying that the everyday phenomena of the age of the prophets were quite different from our own. Theirs was not an industrial or a machine civilization. Yet the Israelites had to deal with each other and with other nations in trade and commerce then as now with essentially the same problems and the need to "make a go" of living together. In the times of the eighth-century B.C. prophets—Amos, Hosea, Isaiah and Micah—their nation was strong, prosperous, self-satisfied and outwardly very religious. For their day the people they faced in the name of Jehovah were remarkably like us in the prosperous, self-confident, mighty and "religious" United States of America.

Accordingly, these prophets of Israel addressed themselves primarily to the "collective mind of society." They declared that essentially religion consisted first of all in the ethical behavior of its believers, both as individuals and especially as groups; that "religion aims not at the satisfaction" or peace of mind "of the worshiper but at the establishment of a structure of living and right relationships among the members of a community, of whom Jehovah is one." Nor dare the "community" they called for be too circumscribed. "Man's social responsibility extends not only to the neighbor next door but to all men everywhere." A generation ago the popular actor Will Rogers undertook a one-man crusade to cure the great depression of that day. It was widely publicized and seductively simple. It called upon city residents in each block to get together and help the unfortunates in their own particular block. This, he promised, would solve the depression. The proposed remedy was of course much too simple. It was too easy. It blandly ignored the fact that depressions do not neatly distribute human destitution percentage-wise or ration it block for block. Depressions strike an entire block. Scores of blocks are stricken together, totally and simultaneously. And their plight dramatizes only too effectively the irrationality of a social and economic structure which ignores the religious ideal of brotherhood and the prophetic demand for social responsibility upon all of us for those in need everywhere.

Stemming from the same deep roots of spiritual conviction, the prophets had much to say on the subject of the conventional religious institutions of their day. What they said then and how they said it is equally pertinent in our time or any time regarding the vital function of such institutions. In the words of R. B. Y. Scott: "Institutions are to be instruments of religion, not substitutes for it." When Isaiah of Jerusalem in the eighth century B.C. proclaimed the word of the Lord on the subject of the flourishing institution of sacrifice, he made essentially the same point.

Worship Forms

"Hear the word of the Lord . . . ! 'What to me is the multitude of your sacrifices? says the Lord; I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of he-goats. When you come to appear before me, who requires of you this trampling of my courts? Bring no more vain offerings; incense is an abomination to me. New moon and sabbath and the calling of assemblies—I cannot endure iniquity and solemn assembly.' "

From this it is clear that the "prophets are concerned with the ends of worship, not the forms of it." They are, however, in no sense advocating the abolition of worship itself. They are demanding that it be relevant to contemporary problems and sensitive to human need instead of an impressive excuse for ignoring responsibility to one's fellow men. Nowhere is this positive demand upon the religious institution more tellingly expressed than in *Micah* 6:6-8:

" 'With what shall I come before the Lord, and bow myself before God on

(Continued on page 33)

HELEN E. BAKER

Vellore College in India is assisted by World Day of Prayer offerings.

Women Observe World Day of Prayer

Women of First Congregational Church in Burlington, Vt. observe World Day.

THE WORLD DAY of Prayer service for 1959 was prepared literally under gunfire. Nine women from Egypt representing the Anglican, Coptic and Evangelical churches came together in the midst of fighting to fulfill what became for them a holy task. When they mailed their final copy to the World Day of Prayer Committee they wrote:

"When it was confided to us, this project of writing a program for World Day of Prayer, we thought how beautiful and how easy! But because of the gravity of the moment surrounding the Coptic Church and because of the tremendous need we have to find an outlet as minorities in our own fatherland and, lastly, because we need to appease the searchings of our minds and of our hearts for truth, we have refused to handle this matter lightly. And we made it the principal occupation of our precious time to plunge into our luminous past through the handling of many books concerned with Coptic things."

And because of this "principal occupation" of "precious time" and this plunging into the "luminous past," all around the world on the first Friday in Lent—February 13—like-minded women, defying time and space and distance, will join as one in the words of the ancient liturgy, "O heavenly King, O Comforter, O Spirit of Truth, which art in all places and fillest all things, the treasure of blessings, and Giver of Life, come and abide in us . . ." They will sing together the ancient words written by Clement of Alexandria:

Thou art our holy Lord,
The all subduing Word
Healer of strife . . .

Perhaps some as they sing may smile at Clement's naiveté. Compared to what we know, what did he know about strife? But the smiles will pass, for from Cairo in the midst of grief nine women have expressed the faith in ancient words for all to hear and ponder: "O Lord our God . . . thou art the life of all, the help of those that flee unto thee, the hope of those who cry unto thee . . ."

The world needs the World Day of Prayer; we each need it. We need its reminders and memories, its "plunge" into the past, its stretch from East to West, its descent to the depths of our woe and sin, its ascent to the throne of eternity. Surely no puny excuses will keep us from its symbolism, its grace, its joy, its open avenues to meet our fellows and our Lord.

Mrs. David D. Baker, a well-known E and R laywoman, is program co-ordinator, United Church Women and editor, *The Church Woman*. Photos by courtesy of E and R Board of International Missions and United Church Women.

In the Name of Freedom

AN EDITORIAL

REPORTS from Spain of a December flurry of mass arrests of anti-Franco leaders—in an attempt to crush a national protest against Spain's fragile yet stubborn dictatorship — are another ugly reminder that Francisco Franco's heralded alliance with the forces of freedom has not brought freedom to his own people.

Over a period of three weeks approximately one hundred young lawyers, scientists, physicians, students and labor leaders—not to be confused with the industrialists and others charged with setting up secret bank accounts overseas—have been jailed in a series of police raids throughout the country and turned over to a military court for trial. News of the arrests has, as on many previous occasions, been withheld from the Spanish people by Spain's censored press, acting undoubtedly under *El Caudillo*'s orders.

Such evidences of Fascist violations of civil liberties are apparently considered immaterial and irrelevant by United States authorities operating as they are within a so-called framework of military "necessity." Readers will recall that it was in 1953 that the United States entered into an agreement to grant Franco millions of dollars to help modernize his armed forces and to bolster his moribund medieval tyranny in exchange for the use of a number of Spanish ports and airfields.

Sordid Compromise

But for this co-editor and for many members of the United Church of Christ—whose overseas missionary agencies maintained through many years a vigorous Protestant mission in Spain to which appreciative and nostalgic reference is still frequently made by citizens of that beleaguered country — our alliance with a despot of Franco's stripe is indeed a bitter pill to swallow. In addition, such a sordid compromise has confused, if it has not alienated, many of our democratic friends throughout the world.

What kind of regime is Franco's? In 1946 the United Nations General Assembly, by official resolution, clearly set forth the proposition that "in origin, nature, structure and general conduct the Franco regime is patterned on and established largely as a result of aid received from Hitler's Nazi Germany and Mussolini's Fascist Italy."

The picture is quite the same today. Nothing has changed essentially. The unscrupulous Franco is just as Fascist as ever. His regime is no less oppressive.

It is preposterous that believers in free institutions should continue to acquiesce without the most intransigent protests in our continuing alliance—whether prompted wholly by so-called military expediency and/or encouraged by the Vatican — with a venal dictator who both loathes and fears the very way of life that we so deeply cherish and who dares not permit so much as a breath of free expression within his country's borders.

Consider, specifically, the status of religious liberty in this tormented country to which we have been sending millions on millions of U. S. dollars.

1. The Roman Catholic Church is the only church recognized as fit for official standing in Franco's Spain. Only private — not public — worship is grudgingly permitted to all others.

Article VI of the law concerning the "Fundamental Rights of the Spanish" puts the matter bluntly: "Avowal and practice of the Catholic religion, which is the Spanish state religion, enjoys official protection. Other public ceremonies or instruction than those of the Catholic religion are not permitted."

In addition, Protestants in Spain can make no use of the press nor can they distribute literature of any sort without asking the approval of the church censor which, of course, is denied to Protestant writings. The printing of Bibles, hymnals and devotional literature, even for the exclusive use of Protestant congregations, has long been forbidden.

Discriminatory Measures

2. It follows that all Protestant schools for Spanish children have been forbidden. In the circular referred to above, Point IV reads: "It is forbidden as illegal to practice any form of proselytism or propaganda of a non-Catholic religion, no matter what the method be, whether by the founding of schools, distributing funds under the guise of welfare work, or the erection of any type of structure to provide recreation, etc., since such accommodations inevitably undergo changes and forbidden instruction may occur therein."

Consequently, Protestant parents are compelled to send their children to the public or private schools in which instruction in the Catholic religion is obligatory. In the schools of the foreign colonies, religious tolerance is observed but the fees in these schools are beyond the means of most if not all Spanish Protestants.

In view of these discriminatory and repressive measures, as well as of innumerable others, the Protestant Spaniard is a second-class citizen, unable to occupy any important public office and discriminated against in obtaining jobs, in enjoying public housing accommodations and in leasing or owning farms, since the necessary approval under present agrarian laws requires joint supervision by church and state.

Here, briefly, are some aspects of a situation which the military exigencies of our foreign policy in these past years have caused most of us to ignore or minimize. Yet their importance remains, however much we may pretend otherwise. The great, overwhelming question—one which we believe every freedom-loving American needs to ask himself—is this:

Shall we permit ourselves to be inveigled for any cause whatever into a functioning alliance with an enemy of freedom whose effrontery has for so long offended all the better instincts of mankind? May we expect to prosper and succeed in our endeavors against the evil genius of communism, while surrendering in fact, if not in theory, to the equally evil craftiness of a regime which, in the name of Christianity, persists in degrading the Christian faith to the level of sophisticated barbarism? AVM

Fuckien Christian University was one of thirteen colleges founded in China by American missionary agencies.

During the 10 years of Communist rule in China . . .

WHAT'S BEEN HAPPENING TO THE CHURCH?

DAVID M. STOWE

TIENTSIN DIARY—January 14, 1949: "As evening came on the Communist shelling became intense again. Added to it was heavy machine-gun and grenade fire at close range. Nationalist troops dug in behind our compound walls and the Reds filtered into the streets around us. A submachine gun cut loose a few yards away. . . . Suddenly between bursts of fire we heard a far-off bugle call. That pure thin note of music thrust suddenly between the horrid crash and rattle of gunfire seemed a strand of beauty from another world. Again it came, more faintly. The firing continued for a while longer but moved away, grew less, finally stopped. We dared not move for fear gunners might still be around us, waiting for a kill.

"Actually, outside our blockaded cellar windows morning had come. By 9:00 o'clock all was quiet and Kuei-chen came in smiling to say: *'Chieh-fangle'* (We're liberated). From the second floor we could see over our front wall into the street. Long lines of khaki uniforms, topped by winter caps with great fur ear-flaps, were marching past. People slowly began moving into the street."

Thus, one American Board mission station in North China witnessed the arrival of Communist power just ten years ago. What was really happening in those winter days of 1949 and what has happened since? As the United States moves slowly toward an "agonizing reappraisal" of its Far Eastern

Dr. Stowe, educational secretary of the American Board of Commissioners for Foreign Missions, served as a missionary in China 1947-1950. Photos by courtesy of American Board, Eastfoto and Wide World.

posture, it is essential for the church to know as much as possible about the Red colossus across the Pacific and to speak up on the basis of its knowledge—and its faith.

"Liberation" in 1949 set in motion the most drastic and massive series of experiments in social engineering the world has ever seen. Communist policy has shifted in mood and tempo through a decade, but its inexorable drive toward remaking the largest and oldest human community on earth has never been halted nor deflected. During the author's year and a half under the Red regime most changes were gradual and subtle. The new masters of China quietly probed for soft spots while winning public confidence, building up military and administrative power and reconstructing an economy shattered by war.

Land Reform

Then in 1950 the Korean War broke out triggering a series of bold and ruthless moves. China tested its new-found military strength against the "paper-dragon" of America. Land reform destroyed the land-holding gentry and distributed an acre or two to each of fifty million peasants. A series of great purges wiped out a million or more individuals, the independent business community and the potent underworld of Chinese secret societies. The socialization of all industry and agriculture had begun—and is still continuing!

At the same time the Christian church was hitched to the Red chariot wheels. On the grounds of patriotism Protestants and Roman Catholics, Buddhists, Muslims and Taoists were exhorted to close ranks behind the new government's policy. They were maneuvered into government-sponsored organizations under the direction of the Bureau of Religious Affairs. The Roman Church resisted most strenuously—and suffered accordingly. Protestantism settled into stride within the new order, its numbers and program somewhat depleted but relatively free from persecution and determined to survive.

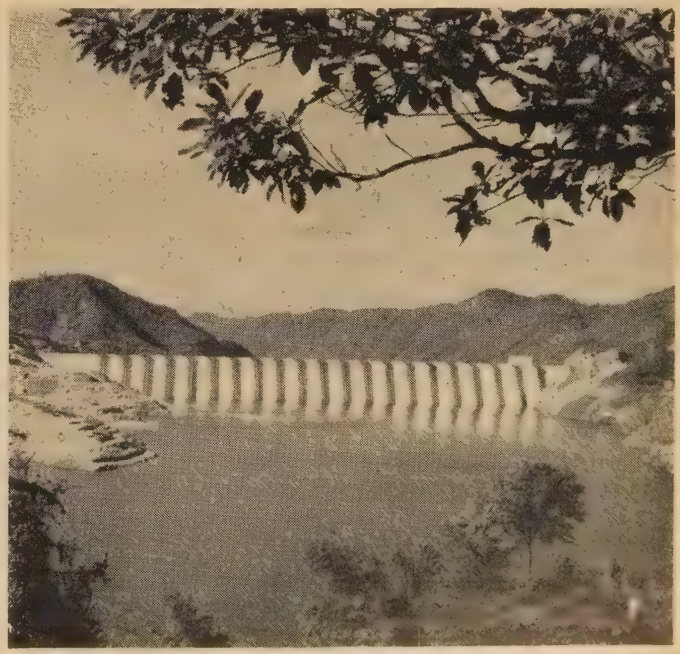
Then, as the Korean War ground to a truce and the peasants accepted new agricultural cooperatives, there appeared to be an easing of pressures. The church recovered self-confidence. New members began joining in considerable numbers and a working agreement with the Government seemed to have been established. True, prominent pastors who failed to show a properly cooperative spirit were picked off, along with writers and others, and broken by brainwashing or forced labor. But China seemed intent on winning acceptance in the family of nations and there were conciliatory gestures, even toward the arch-enemy, the United States. Early in 1957 Mao Tse-tung called for free discussion: "Let one hundred flowers bloom together; let all schools of thought contend."

Hoola-hoops, Chinese style, are used by young women in National Day exhibit.

The result was an explosion of criticism, particularly from intellectuals and students. Horrified, the Red leaders clamped down in 1958 with the most vigorous measures of police control since the great purges of 1951-52. The churches felt the full fury of these campaigns.

At the same time there has developed in the past year a new campaign of almost fantastic rigor to achieve a "great leap forward" in industrial and agricul-

Combination of Russian-made machinery and Chinese toil said to result in bumper crops of rice, sweet potatoes and cotton.



The Futseling Reservoir on Piho River for flood control and power production has helped triple China's steel production.

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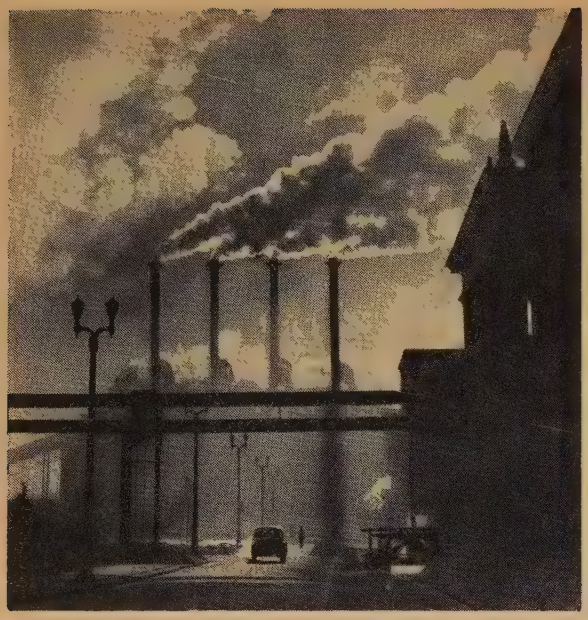


Flames of industry redden morning sky over China's largest auto plant in Changchun, once Manchuria.

tural production, mobilizing China's peasants and workers at an unprecedented pitch of intensity. (As this issue goes to press it is reported that Mao Tse-tung is resigning as head of the Government to devote his full energy to the party chairmanship. Ed.)

Drastic Measures

The home becomes a room in a barracks. Women are hitched (not only figuratively, but literally) to the machines of factories and the plows of agriculture. Villages and surrounding neighborhoods are organized like infantry regiments with their military discipline, semi-celibacy, absence of personal privacy, confiscation of personal property and suppression of individual thought.

By these means nearly one-fifth of the human race—the peasants of China—are tied to the land where the state puts them, organized in communes and driven on at frantic speed by propaganda and persecution. So far these drastic measures seem to have had remarkable success in raising economic output—for heavy industry and military power. But standards of living remain at rock bottom for most Chinese.

To build up national productivity the crudities and prejudices of the poorest peasants and workers are glorified against the refinement and delicacy of the world's oldest civilization. An ecstatic article in the Peking *People's Daily* is headlined: "The Manure No Longer Smells." The writer wallows through an itemized description of life in a peasant commune, announces that even the most delicate girls are "competing with one another in carrying heavier loads on their shoulders, pulling the plow faster, having greater physical strength. What was considered beautiful is ugly and ugly things are beautiful."

What about the future of Christianity in this situation? Does the frantic pace of the communes leave time or place or private funds for church life? In some collectives the new pattern calls for one day of rest each fortnight. But when Sunday is a day off, it is filled with "urgent" tasks of physical exercise, extracurricular programs of Communist indoctrination, civic projects plus the necessary shopping and housekeeping.

Most of the openly dissenting Protestants have been picked off by now. For instance, five Protestant pastors were arrested in the Wuhan area in September, according to a report from Hong Kong, and five others were condemned as rightists but were evidently not arrested. These men were charged with having made such statements as "The Protestant church is being used by the Communist Party" and "Why does the party want to control Christians if not to use them?"

Effective Evangelism

During 1958 major efforts were made to bring the Roman Catholic community to heel. Spearheaded by the consecration of a considerable number of "patriotic" bishops who reject any except purely doctrinal obedience to Rome, this drive may have scored a breakthrough at the point of greatest religious resistance to communism.

Under the same pressure the Protestant community has become more isolated. No bishops went from China to the 1958 Lambeth Conference of the Anglican communion in England.

Nevertheless there are signs of life and even growth in the tiny beleaguered community of some 700,000 Protestants. Services continue to be held, seminaries have enrollments as large as could be expected, there are accessions to the church. The ten-piece band of the Salvation Army post in Peking—around the corner from *Kung Li Hui* (Congregational headquarters)—no longer plays on street corners, but it plays in their assembly hall. Reports of effective evangelism by lay preachers continue and we know that at least one tribal mass movement into the Christian church has taken place in the hills of Kwangsi.

Christian Fellowship

The concern of American churches for their Christian brethren in China has become much more evident this year. A significant consultation on developments in China was sponsored recently by the National Council of Churches' Division of Foreign Missions.

No resumption of the traditional missionary relationship is expected or desired but Christian fellowship is sought. Meanwhile the CC American Board of Commissioners for Foreign Missions is giving continuous study to possible projects in the Chinese world overseas—in southeast Asia, Taiwan and Hong Kong where the E and R Board of International Missions is very active.

Ten years after the "liberation" of Tientsin, Christian Americans must guide themselves by probabilities not guarantees. Some of the most important probabilities are: (1) Chinese Communist power is here to stay for an indefinite period, though its forms may change; (2) Red China respects power alone, including the strength of a vigorous America, prosperous, well-armed and well-led; (3) Communist China will exercise a dominant influence over most of Asia and perhaps Africa unless another large undeveloped nation succeeds in demonstrating how social progress can be achieved without resorting to a "people's democratic" dictatorship; (4) the Christian church will survive communism and outlive it.

A distinguished German theologian who visited the churches of China less than two years ago tells of his last evening with a little group of Chinese pastors particularly close to him. After a long and frank discussion he told them: "You know that you are being prayed for. And many will expect me to tell them, when I get home, for what they should pray when they think of you."

CHANNELS OF GRACE

IN HIS *Epistle to the Colossians*, Paul appeals to men to let themselves be used as channels of grace. "Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer everyone."

The grace with which the Christian speaks to his neighbor is more than a skill trained into him in a school of etiquette or a class in public speaking. It is a fruit of the grace bestowed by God. What matters most here is not skill in speaking but skill in communicating the goodness of God.

Speech that is truly God-given is gracious. And to understand the meaning of the word "gracious" we must dig beneath all of the things heaped upon it in our time by advertisers and salesmen. Grace is a word that comes to us from the Bible. It is not a thing; it is the goodwill of God toward men. You cannot separate grace from God, for it is that relationship which God establishes between himself and men.

Truth in Love

God has to be with us if we are to speak with grace. Where is the man who can "speak the truth in love" without God's help? Pascal said: "If all men knew what each said of the other, there would not be four friends in the world." We are always making enemies by what we say unless we speak for God and with his guidance.

The gift of speech comes from God and its highest, noblest purpose is to communicate for God. In *Colossians* 4:3, Paul speaks of this purpose—"that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison, that I may make it clear, as I ought to speak."

Here is "know-how" which we very much need if we are to accomplish what God requires of us. It is something God wants us all to have and he provides the conditions in which we may possess it. Our speech must have its origin in this grace of God.

Next in importance Paul implies that the Christian's speech must be "seasoned with salt." When it comes to "seasoned" language, most men would look elsewhere for it rather than among Christians. Yet true Christian disciples should have a flavor and a zest of their own which make men recognize them as the salt of the earth. Jesus called them just that.

Seasoning is a much greater necessity in life than is generally recognized. Wars have been fought to obtain spices. Many of the most daring explorations in history were made in order to find better access to the spices of the East. In past ages food was monotonous and perishable without spices. Because Europeans had no refrigeration or native spices, they longed for all sorts of seasoning. The man who could get seasoning for his food was the man who had something more than just fodder to fill his stomach. Salt and spices lifted men above the level of the animals.

That is why Paul was not ashamed to compare salt to the well-seasoned speech of the Christians. Sometimes we hear men pretending to speak for God by using words that sound as if they had come out of cans. But words which are as standardized as the beans in all the cans bearing a certain label are surely not what Paul meant by speech that is "seasoned with salt."

Let us learn from the writers of the New Testament. They used the common tongue of the citizen's world of the day —not the jargon of the academy. Paul was not ashamed to express himself in terms of current business and sport, while at the same time serving as an ambassador of the name which is above every name. Any careful reader will note that the various writers of the New Testament are as distinctive as human beings can possibly be. A statement from Paul sounds like Paul and John's every sentence has a quality of its own.

Every Christian can give his own zest to his speech. Some people speak as if language were only a noise to accompany motion like the sound of a passing car. But such sound effects are not language in the sense of a living message. Truth reaches us through personality and when we do not speak with the salty flavor of selfhood, nothing is being said.

When Christians speak to one another they are always making "person to person" calls—that is, they are not speaking mere words but are addressing very definite persons. This means that we must, as Paul declared, "know how you ought to answer everyone."

Recently a student nurse in one of our church-related hospitals wrote that the nurses are now studying "communication, a new subject that teaches us how to talk to patients." This is exactly what Paul had in mind. How can the nurse otherwise "get through" to the patient or the pastor to his people?

Something to Grasp

Ralph Waldo Emerson described his attempt to persuade a calf to go into the barn. The great philosopher was pushing the calf from the rear while his son pulled from the front. Somehow the message which the calf was supposed to get from all of this urging was not communicated. They heard the Irish maid laughing at their efforts. But soon she came into the yard and put a finger into the calf's mouth. The sucking calf gladly followed her into the barn. A calf is perfectly willing to go where there seems to be something to grasp!

Is it possible to answer everyone? That is our goal. As Christians we have a story that is meant for everyone in the world. We have a God whose grace is made known in Christ toward all people. And this same God commands us to speak in our words for our time. If he allows his grace to be seasoned with the salt which gives a flavor to every man's message, he will also show the nurse how to speak to the patient, the parent to the child or the church to the world.

God calls all of us to be his witnesses. In his infinite wisdom, he allows us to be a part of his message. "You are a letter from Christ," writes Paul to the Corinthians, "written not with ink but with the spirit of the living God."

THEOPHIL W. MENZEL

Mr. Menzel is pastor of Bethel E and R Church in Freedom Township, Mich. and editor of *Daily Talks With God*, a devotional guide published by the E and R Commission on Evangelism.

A new venture in churchmanship

MARY ELY LYMAN

On a Sunday evening in May 1954 Beverly Cosby and Irving Stubbs knelt at the altar in the chapel of the Riverside Church in New York City taking the vows of ordination and receiving the symbolic act of the "laying on of hands," as ordinands in the ministry of the Congregational Christian churches.

Earlier that week the examining council of the New York City Association had approved them as candidates for the ministry. Both were graduated from Union Theological Seminary the following week and thus were ready for the project on which their hearts were set.

High Dedication

One who watched their faces at the service of ordination or heard the defense of their faith at the examining council knew that here were strong and sure-set purpose, high dedication and unassailable faith. Their clear commitment to the ministry was, in fact, developed to a degree of maturity not often achieved by those just on the threshold of their lifework.

I had been fortunate that year to have many talks with Irving and Beverly about their projected work. Both are Southerners, sensitively aware of the spiritual needs of the South which the church has the opportunity to serve. Both had a vision of the part they might play in pioneering new ways of worship and service there and in creating community across those divisive lines in this day of crisis. As they shared their thoughts with me, I became deeply interested in the project which was later to become the Church of the Covenant in Lynchburg, Virginia.

Again I count myself singularly fortunate to have been permitted to share the life of the Church of the Covenant during a semester's teaching at Randolph-Macon College last year.

One must go back a bit in recent history to understand the nature of this unique church community. Lynchburg was Beverly's home city and there in 1950 a group of young laymen of which he was one had begun to study, discuss and pray together that they might be used in helping heal the divisions in Christ's church. They also prayed that the group might grow into a fellowship whose commitment was total and inclusive—a fellowship which they described as "aglow with the radiance of Christ and flooded with his love."

Their emphasis was ecumenical in a city strongly denominational in its church life. Their radical "inclusiveness" was a new thing in a state just beginning its policy of resistance to efforts toward desegregation. Their spontaneity in witness to their faith was hardly at home in a city whose conventional patterns for church life were firmly set.

The group, known as the Lynchburg Christian Fellowship, soon began an interdenominational service for young boys, most of whom were outside the influence of any church group. Beverly and his brother Jack were active in the leadership of this youth group and the Cosby home, both the yard and basement, served as a recreational center and a place for study and prayer.

Soon the group outgrew these modest quarters and steps were taken to provide more adequate space for the activities of the fellowship. Beverly's parents gave five acres of land and before long the fellowship was able to purchase twenty adjoining acres. However, before any building was erected, a neighboring estate came on the market. It included a sizable house and eighteen acres of land and it was decided to purchase this property as a community center. Thus the Lynchburg Christian Fellowship laid the foundation for the Church of the Covenant which was later to use this new property as its church home.

Sharing a commitment that is total and inclusive, members study, talk and pray together.

At a time when emphasis is being laid on laymen's responsible participation in the work of the church, it is worthy of note that laymen plowed the ground and planted the seeds which were later to flower in a new church community. The Lynchburg Christian Fellowship was a lay group. Friends helped in the purchase of land and building. As his contribution an architect friend drew up a master plan for the development of the property and an excavating contractor graded an athletic field at cost.

Thus the ground was prepared for the church that was to come. But many wider influences contributed to its creation. The writings of Dr. D. Elton Trueblood had stimulated the group,

Dr. Lyman is professor emeritus of English Bible at Union Theological Seminary, New York City. Photos by courtesy of the Church of the Covenant, Lynchburg, Va.

Recognizing no boundaries to human need, the Church of the Covenant, housed in a stately mansion in Lynchburg, Va., is a center of worship, study, work and play.

and they knew also of Iona and similar Christian communities with their blending of manual labor with worship. Perhaps the strongest influence outside Lynchburg was the Church of the Savior in Washington, D.C. of which Beverly's brother Gordon is a minister. But most significant of all was the felt need of the group itself for a church that could serve as the focus of its fellowship. It was to the ministry of such a church that Beverly and Irving went as soon as they completed their studies at Union Theological Seminary.

Dedicatory Service

The day chosen for the first service was World-Wide Communion Sunday, October 3, 1954. Superintendent William T. Scott received the church into the Southern Convention of Congregational Christian churches and Dr. Douglas Horton, then minister of the General Council of Congregational Christian churches, preached the dedicatory sermon.

Now after more than four years of operation, what is there that is distinctive about this church? It has had time now to find its bearings and to shape its course. What made it so meaningful to me?

One worships on Sunday morning in the simple sanctuary which has been created from one of the larger rooms of the old mansion. Simplicity is its keynote. Taste and dignity have controlled all the arrangements. Adornments are few but the cross on the altar is central and compelling. Beverly, now the sole minister because Irving has accepted a call to a church of his own earlier denomination, conducts the service and preaches with quiet fervor. Something of the same deep dedication and commitment that I saw in his face at the ordination service emanates from the sincere and earnest presentation of the basic matters of his faith. It takes hold on the heart to listen and to give oneself up to the simple eloquence of conviction.

Lay participation in the service is symbolized by the prayer of dedication for the offering always given by a lay member. There are announcements of times of prayer, of study and of work —for care of the grounds, repairs or painting of the house are always necessary and these needs are the concern of the entire group. Also necessary are the visitation of the sick, helping those in trouble and care of children during the church service.

Fellowship suppers often precede the study groups and Saturday noon sandwich lunches are served before work on the grounds begins. In the announcements, too, care is taken to emphasize the spiritual ends to be served. As the minister put it: "It is one thing to keep machinery going; it is another to be used of God to create a center of real life." It is the shared life of the spirit that is held aloft in this new church.

Probably the most distinctive feature of the Church of the Covenant is the disciplined life it enjoins upon its members. At its inception the object in creating the fellowship was made explicit as follows: "to bind together followers of Jesus Christ for the purpose of sharing in the worship of God and in making his will dominant in the lives of men, individually and collectively, especially as that will is set forth in the teaching, death and resurrection of Jesus Christ and in the Holy Scripture."

Discipline is recognized as the price of commitment—the ordered response to the claim of Christ—and so the members of the church covenant one with another to read some portion of the Holy Scripture each day, to pray each day for at least fifteen minutes, to channel through this expression of the kingdom of God on earth at least one-tenth of the income with which they have been blessed, to attend a Christian worship service once each week (usually the service of this church) and to take an active part in the church's program.

Adventuring Fellowship

With such a covenant and the promises involved, the membership of the Church of the Covenant is bound to be small. But smallness is a part of the plan. In the brochure in which the church describes its purpose and program "smallness of membership" is listed among the optimum conditions under which the fellowship it desires can be realized.

I believe that our enlarged United Church of Christ fellowship is enriched and strengthened by having within it this small but adventuring fellowship. As there are no boundaries to human need, so the Church of the Covenant purposes to serve need wherever it is. It recognizes no boundaries to its service and no barriers between persons. By its acceptance of discipline as a condition for spiritual growth, it will itself grow in grace and power. Small in numbers but intense in its commitment to Christ, the church serves those who know it as a symbol of the great adventure that is the Christian faith.

Church of the Month

CORNELIA R. SCHROER

Typhoon Ida rips through Japanese village

Their home submerged by two feet of water, the Rev. Jun Ehara and his wife and son leave Kashima to stay at the author's house until their own is habitable.

"How can someone who doesn't know us care enough to send these blankets?" The woman spoke with tears in her eyes, bowing very low in gratitude for the blankets she was receiving. Her house had been flooded by seven feet of water following Typhoon Ida, which recently devastated a large area near Tokyo.

A man standing nearby who had not suffered any damage to his property and who had not received help told of others who had asked him: "Is Christianity really a religion of love? Our temple priests always ask us to give them money, but they don't seem to care when we get in trouble." This was a wonderful opportunity to explain some of the fundamental teachings of the Christian church, of its Lord and to say something about the motivation of its people.

A grandmother got up at 4:00 A.M. on a family farm, pounded some rice into "mochi," walked two miles, traveled six miles on a bus and finally found our house. The "mochi," she explained to us, was in thanks for the milk her family had received from Church World Service in the name of the Protestant churches. Then we heard the same question again: "Why do people in America care when our rice fields are flooded and covered with sand and stones?" An hour-and-a-half visit was hardly time enough to get these things explained. She went home with some whole-wheat bread, a piece of cake from our kitchen and a leaflet explaining the Christian meaning of love.

Before she left she told us of the gratitude of the people next door who had received Church World Service flour and a blanket. No wonder! Their only son had been killed in World War II in the Pacific. Someone else's son had been taken into their family as their own to carry on their family name. He died of an illness soon after his marriage so that now only the aged parents and his bride remained. Who would clear the sand and rocks from their rice fields? Only their own three pairs of hands. Can you

Cornelia R. (Mrs. Gilbert W.) Schroer is an E and R missionary in Japan. Photos by Mr. Schroer.

When the flood waters subside the Eharas return sadly to their home to examine their damaged possessions.

imagine how a bit of cheer helped?

There was the man who carried his mother on his back through the gushing waters and suffered two broken vertebrae as a result. His wife has a broken shoulder blade. All three will be in the hospital for weeks. And where will they go when they get well? Their house floated away and is no more. Church World Service blankets are at least warming their bodies and their spirits, and they can scarcely express their gratitude.

In Kashima where 500 homes were inundated, the Japanese minister, the Rev. Jun Ehara, and his family were in a state of shock. All their possessions were covered with water, mud and filth. Their well was polluted and their baby's life was in danger. We invited them to live in our home while they cleaned their house—a task which took ten days. In the meantime, work camps were organized where Mr. Ehara and other ministers in the area were shown how to lay the new flooring. With new, dry floors underfoot and the arrival of relief materials from Church World Service the morale of the stricken community lifted. A young man came to the church door one Sunday morning but seemed afraid to enter. An understanding teacher found him and guided him into the Thanksgiving service. He, too, had come to say "thank you" for some blankets. His mother had died. His father had gone to Tokyo and no one had heard a word from him. Neither he nor his four small brothers and sisters knew how to use flour since they ate only cooked rice and soup. The supply of Church World Service milk had given out by the time we got to them to show them how to make bread and to leave some blankets to keep them warm.

A patient, who has been in the hospital for seven years and whose wife and family left him to live with another man because he was never returning, also received a blanket. He said that he began thinking about Christianity first when he heard my husband, Gilbert, give a talk at the hospital three years ago. He has since become a baptized Christian. In a letter he writes: "The blanket enfolds me in the love of American church people like God's love." How could anyone be more grateful?

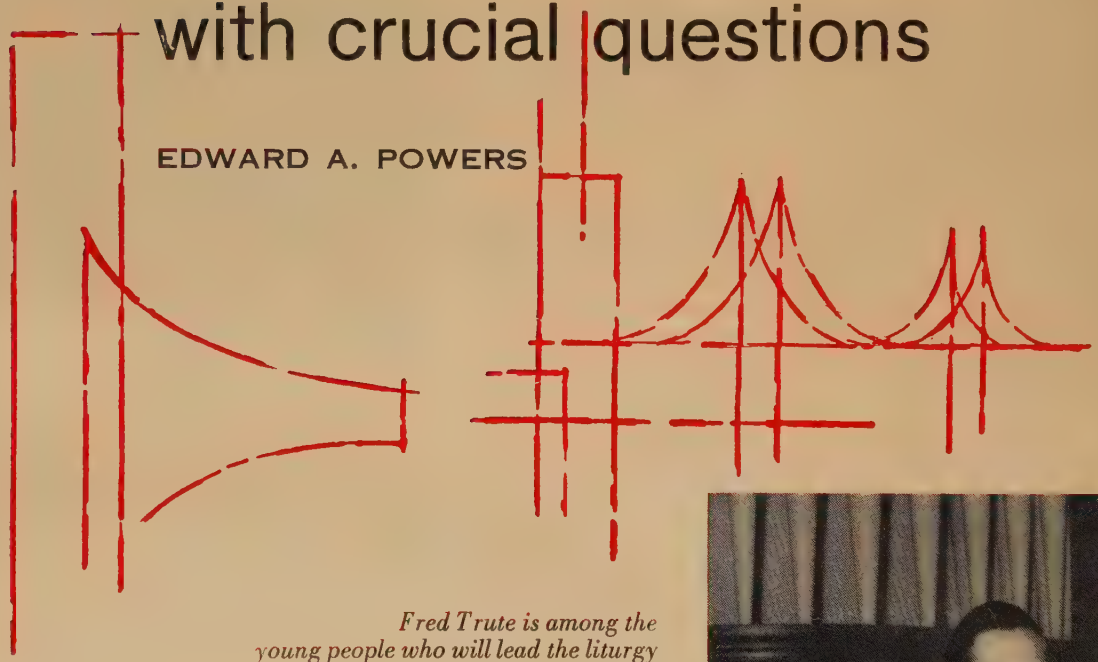
The homes with children; the family whose only home now is a fish market open to the Pacific; the homes where there are old people, and they are in most every home; the lonely old grandfather sitting alone in his dark hovel and squalor—all have been visited by you with your Church World Service gifts in His name.

God bless you all, dear people in the churches of the United States of America who have cared and shared with people you do not know during this flood disaster in Japan!

Pastors Ehara, Usui of Tokyo, Chiba and Kobayashi are shown how to make and lay flooring in the ministers' work camp organized by author's husband (center).

Youth Week confronts young people with crucial questions

EDWARD A. POWERS



Fred Trute is among the young people who will lead the liturgy at Sunday morning service.

Eight young people of E and R Christ Church in Des Plaines, Ill. make up "speaking choir" giving an interpretation of the Youth Week poster.

Arthur Lemke presents the young people's point of view in worship service.

YOUTH WEEK—January 25 to February 1—confronts youth of the United Church of Christ with a crucial question: "Dare we live in the household of God?" The intent is to provide the stimulus for an examination of what the church really is and what it requires of a person to be a churchman to the glory of God. As the *Youth Week Manual* itself phrases it, the purpose is to "consider the risks of life in the household of God."

It is significant that in thousands of our churches youth will be challenging each other and their adult friends to examine their churchmanship. The response of youth to such a theme is heartening and augurs well for the future.

In addition to special events in local churches during Youth Week, a number of interdenominational activities in many communities will dramatize the fact that the question "Dare we live in the household of God?" is an ecumenical question.

In many communities there will be an interdenominational youth rally. Offerings from such gatherings normally go to the World Youth Projects program of the World Council of Churches. World Youth Projects have enabled youth in one country to share in the development of youth work in another.

Ecumenical Studies

In other communities several church youth groups will join together to take a careful look at the beliefs which divide them and the faith which unites them. Other ecumenical groups will be studying issues of faith and order raised by the recent North American Conference on Faith and Order.

A television and a radio play are included in this year's Youth Week Packet. Many youth fellowships and youth councils will be arranging for the production of one or both of these on local stations. "Look Up and Live," a CBS television program that is shown across the nation on Sunday morning, is considering the uncreative responses of youth to contemporary life in four Sunday shows during January on "The Delinquent, the Hipster and the Square."

One of the many youth groups celebrating Youth Week and Youth Sunday is the Youth Fellowship of Christ United Church (E and R) in Des Plaines, Ill.

"Youth have planned a program of their own for Sunday evening's meeting and are in full charge of the Sunday morning service," according to William Rumpf, an Elmhurst College student and adviser to the group. "As in past years," he continues, "the cabinet of the fellowship began planning for this program some months ahead by ordering the Youth Week Packet and considering the theme suggested by the United Christian Youth Movement.

"For this year's program the cabinet, in developing the topic 'Dare we live in the household of God?' felt a special point should be made in the Sunday morning sermon. One of the concerns held by Christ Church has always been its youth program. Although the agendum of activities and projects is always full, the young people felt that the congregation has never really heard about the work they were doing in the service of God. Since so many people everywhere have never really had a chance to see the work which conscientious Christian youth with a purpose are capable of doing, the second purpose of the sermon is to show what youth can accomplish.

"It was agreed that the young people are to have full responsibility for the worship service on January 25. Young people are to be the liturgists. A special youth choir is preparing for the service.

"A great deal of the work has gone into planning their sermon. The result is a dialogue between youth and the adult world. During the sermon on the 25th, the youth adviser will explain "the household of God," its meaning for all and the challenge to its membership. Then he will begin to express in his own terms the opinion many adults have about youth today.

Worship Service

"Then the time comes for youth to stand up for themselves and stand up they will! Three young people in the congregation in turn will rise in the pew and challenge the statements about today's youth. A reminder about the purpose of Youth Fellowship and Pilgrim Fellowship and the nature of the youth program serves as rebuttal to this adult attitude. 'And we don't do things just for ourselves,' runs the answer of one young speaker. 'We prepared Christmas gifts for needy children. We have given money to the church's mission through Christ's workday. We have invited other groups to our meetings. And most important of all, we have spiritually deepening discussions, worship services and service projects.' "

The closing note of the service on Sunday morning at Christ Church will involve an interpretation of the Youth Week poster. Five young people of the church will pose as the searching youth who try to understand what the phrase "Dare we live in the household of God?" means to them. A speech choir will interpret their searching of the meaning of churchmanship.

This search, typical of that of youth of the United Church of Christ, is for a more daring churchmanship. But this they cannot do alone. They need sensitive adults to help them. More than this, they need a whole church engaged in the business of asking itself what it means to live in the household of God.

Mr. Powers is secretary for CC young people's work. Photos by Skip Dautel courtesy of Christ United Church, Des Plaines, Ill.

Arab refugee girls—such as those shown here lining up for lunch at a refugee center—will be aided by a grant voted by the E and R Churchmen's Brotherhood.

Laymen's Officers Outline Year's Program

A SECOND joint convention of laymen's organizations of the United Church of Christ will be held at the Hotel Statler in St. Louis, August 25-27, 1960. The choice of date and site was made by the boards of directors of the CC Laymen's Fellowship and the E and R Churchmen's Brotherhood meeting recently in annual joint session in that city.

Session Plans

Building upon the fellowship begun at their initial joint convention in Oberlin, Ohio in 1957, the men's organizations expect to bring between 1,000 and 1,500 men to the St. Louis meeting.

Plans for the 1960 gathering were initiated by the joint committee for the proposed Churchmen's Fellowship of the new United Church of Christ. This committee, made up of three directors from each of the two agencies, has for several years been planning the men's program for the United Church. Representing the Laymen's Fellowship on this committee are William B. Smith, Madison, Wis., national president; J. D. Hoff, Tulsa, Okla. and Dale Peak, Salt Lake City, Utah. Representing the Churchmen's Brotherhood are Carl J. Bender, St. Louis, national president; Elmo L. Fischer, New Braunfels, Tex. and Charles S. Hartman, Fort Wayne, Ind.

The joint boards of directors in St. Louis also announced that the first Lay School of Theology will be held at the E and R Lancaster Theological Seminary in Lancaster, Pa. from June 7 to 13, 1959. *(See page 2 of the January 1 issue of the* United Church Herald *for detailed statement.)*

Recognizing the increasing need for lay preachers in small or "marginal" churches, the joint board of directors spent a major part of its time discussing standards and training for such service. The New Hampshire Congregational Christian Conference, it was pointed out, has sponsored for ten years a Lay Preachers' Fellowship through which men are sent as supply preachers and pastors to churches temporarily without ministers. The men meet every other month for a week end of devotions and theological study and after five years undertake sustained service. Other conferences and synods are discussing the subject and studying various types of programs.

Lloyd Morton of Belmont, Mass., a Boston businessman who is vice chairman of the Laymen's Fellowship, suggested that a number of laymen might consider early retirement to become lay preachers or ministers' assistants to meet the great need.

Support in the amount of $30,000 for a home in Bethlehem, Jordan for 200 Arab orphan girls displaced in the Israeli-Arab conflict was chosen by the E and R board of directors as the 1959 men's project. The girls are being housed temporarily in a Lutheran school in Bethlehem. The new home is to be the Talitha-cumi Orphanage. Dr. Reginald H. Helfferich, executive secretary of the E and R Commission on World Service, proposed the project.

TV Series

The Congregational Christians, while endorsing the orphan project for later help, voted to continue their present project of raising $25,000 for "Off to Adventure," the children's religious TV series produced by the Office of Communication for the United Church of Christ. The money will go toward defraying expenses for a fourth thirteen-week series of programs—this one to be on Africa. Geared to the mission study themes for 1959-1960 to be studied in Protestant churches of all denominations affiliated with the National Council of Churches, the series is being made available to stations across the nation by the council's Broadcasting and Film Commission.

Special commendation for a report was given Harold Thomas of Atlanta, Ga., state chairman of Georgia-South Carolina Conference of the Laymen's Fellowship. The laymen of these churches, although small in number, gave the highest percentage of funds yet contributed by any state conference to this TV project. In addition, they contributed the highest percentage of their "project quota" originally suggested by the board.

The Congregational Christian laymen, in a session with the Rev. Dr. Harold T. Janes, director of the denomination's Christian Higher Education Fund, voted to recommend that every state organization "implement the higher education campaign through appropriate lay leadership" and that "every major gathering of laymen" give some time to consideration of the drive. Prof. Ernest Hildner Jr. of Illinois College, a member of the board of directors, pointed out that church-related colleges "presently receive their major subsidy through the involuntary sacrifice of faculty members in salary." He indicated that those who believe in Christian education should be willing to give financial support to our educational institutions.

Prof. William B. Smith, national chairman of the Laymen's Fellowship, and Carl J. Bender, who is national president of the Brotherhood, presided. The Churchmen's Brotherhood elected nine new keymen as liaison men between the national and synodical organizations.

POLLY P. HARRINGTON

Mrs. Harrington is manager of the UCC Midwest Office of Communication in Chicago.

Women unite to promote integrated housing

THE FIRST JOINT effort on the part of the E and R Women's Guild and the CC Women's Fellowship has been initiated. Believing that integration like charity begins at home, the national social action chairmen wrote identical letters to their individual chairmen throughout the country in the hope of mobilizing a united effort on the part of United Church of Christ women toward the achievement of integrated housing.

Historic Document

The letter signed by Mrs. Robert B. Miller and the author said in part: "In some ways this is a historic document. For the first time we are writing together to all of you. Both Women's Guild and Women's Fellowship chairmen of social action are receiving this same letter signed by both of us, because we are hoping that together, wherever possible, you will find ways of taking the next steps in solving the problem of integration in housing. . . . It is fitting that our women's groups start working together in the field of social action since the Commission for Christian Social Action and the Council for Social Action in our two denominations are already so far united in their operation through the Council for Christian Social Action. . . .

"We feel and hope that you will agree that women have a special responsibility to bring about the kind of communities where everyone will have a chance to live in the place of his choice. Women know the effect of homes and their location on the stability of family life and the development of personality. More than this we feel that women are going to have to implement the fine resolutions (on open occupancy housing) or for the most part they will remain statements on paper. We won't take all the steps, of course. But in most cases we will be the ones who goad, charm and stimulate our churches and our communities to act.

"We hope you will take up the challenge and together begin the slow process of changing our communities into the kinds of places where real community between the races becomes a possibility. . . ."

The letter contained a series of graduated steps—practical suggestions designed to familiarize a group with the problems and the various channels open to them for effective action within their own communities. Based on a three-step approach leading from the individual social action chairmen to their fellowships and the community at large, the first suggestion is that the chairmen send for and read all the material available from the Council for Christian Social Action, 2969 West 25th Street, Cleveland 13, Ohio, or 289 Fourth Avenue, New York 10, N. Y. and from the National Council of Churches, 297 Fourth Avenue, New York 10, New York.

St. Louis has one of 385 integrated housing projects.

The second suggestion is that chairmen meet with and plan joint steps with their counterparts in the other denomination. A necessary point of departure would be the organization of study groups to go over the material received from the Council for Christian Social Action and the National Council and to arrive at convictions on the question of integration. The letter suggests ways to express the group convictions through other more widely based groups, and through writing letters to editors, local councils of churches and real estate agents.

As more people become interested it becomes possible to take additional steps such as:

A. Local social action committees, Women's Guilds, Women's Fellowships, youth groups can be encouraged to show films such as "Crisis in Levittown," "The Good Neighbor," "Crossroad at Cedarmont" and "All the Way Home" with skilled leadership for the discussions.

B. Collect signatures to a pledge to be published in the daily paper stating: "We welcome into our neighborhood any residents of good character, regardless of race, color, religion or national origin."

C. Print and distribute open-occupancy stickers to use on envelopes.

D. Set up a visiting and welcoming committee that will reassure any non-white family moving in and make them feel wanted in the community, churches and schools.

Community Action

E. Cultivate friendly relations with persons of "authority" and make them aware of the support for and expectation of prompt and effective procedures for protecting non-white families from intimidation.

F. Attempt to bring interested buyers and sellers together, whatever their race or color or religion.

G. Find ways to make mortgage loans available to families who cannot secure such normal financing because of racial discrimination.

H. Initiate or support municipal and/or state legislation guaranteeing equality of opportunity in renting and buying housing, and see that such legislation is enforced where it is on the books.

Finally, the letter enclosed an order blank for all the materials available on the subject. Church members and church organizations in general might do well to ask themselves whether they shouldn't join the women in initiating such a program of education and action leading toward integrated communities.

DORIS HAVICE

Doris (Mrs. Frank L.) Havice is Christian social action chairman of the National Fellowship of CC Women. Photo by courtesy of National Association for the Advancement of Colored People.

NEWS of the WORLD

HOME MISSIONS COUNCIL REASSESSES TASK

RNS

SOME 250 policymakers from forty home mission agencies representing twenty-three denominations and the American Bible Society last month were jarred out of "any complacency they may have felt," to quote one of them, about their nation-wide task and the contemporary setting in which they will carry it out.

They came expectantly to the Fiftieth Anniversary Assembly of the National Council of Churches' Division of Home Missions in Atlantic City, N. J. December 10 to 13. They went home asserting that they had been confronted by the harsh and dangerous realities of the society in which we live—"where no one says nay to World War III, now being efficiently planned by the generals and admirals."

Not all the conferees in the ten discussion groups went along with Dr. C. Wright Mills' charge that the current United States foreign policy is causing us to drift toward World War III. That policy is "smug, provocative and dogmatic," declared the Columbia University sociologist, author of *The Power Elite* and *The Causes of World War III*.

The idea of victory in any war has become, for the first time in history, "plainly idiotic," he said. "Yet the elite and spokesmen of each superpower, in particular those of the United States, are possessed by the military metaphysic according to which world reality is defined in military terms."

Churches are not grappling courageously with the situation, he contended, but are going along with other media of mass communication and with many scholars and scientists in echoing the confusions of officialdom.

Against this contemporary backdrop, Dr. Roger L. Shinn, Evangelical and Reformed clergyman who is professor of theology at Vanderbilt University Divinity School, Nashville, Tenn., maintained that one of the principal missions of the church is "to invite the hostile and indifferent to discover the community of reconciliation."

The Rev. Robert W. Spike, general secretary for program, Board of Home Missions, Congregational Christian churches, agreed with the Mills and Shinn analyses of current American trends. He also said that the churches must try to reach the power elite and the mass base of America, rather than concentrating upon the middle or managerial group.

The photograph *(left)* shows Dr. Edwin T. Dahlberg, St. Louis, president of the National Council of Churches, with the principal speakers at the assembly: *(left to right)* the Rev. Robert W. Spike; Prof. Roger L. Shinn; Dr. Dahlberg; Prof. C. Wright Mills; and Dr. H. Conrad Hoyer, executive secretary, National Lutheran Council's Division of American Missions.

Three pioneer American missionaries, two of them members of the United Church of Christ, were honored at a dinner marking the fiftieth anniversary of the National Council's Division of Home Missions. They are shown in the photograph below with Mrs. Norman Vincent Peale *(left)* of New York who served as toastmistress. The missionaries are Mrs. Philip M. Rossman of Rhinebeck, N. Y. and Mrs. Edwin W. Lentz of Philadelphia, who were among the founders of the Council of Women for Home Missions, and Dr. Charles E. Schaeffer of Philadelphia, only living member of the group of ten denominational mission leaders who formed the Home Missions Council fifty years ago. Mrs. Lentz was an officer in the Women's Missionary Society of the former Reformed Church in the United States. Dr. Schaeffer was for many years the executive secretary of the Reformed Board of Home Missions.

RNS

NCC DIVISION OF FOREIGN MISSIONS MEETS

AFTER THESE SESSIONS I think I understand that word 'ecumenical' now. It means all of us Christians are in this thing together."

Thus a delegate to the Ninth Annual Assembly of the Division of Foreign Missions of the National Council of Churches in Pittsburgh, Pa. gave evidence of the "re-thinking" that was a keynote of the conference.

That some new thinking is already being done was apparent. A proposal for "two-way traffic" in the movement of missionaries which would bring Christian specialists from other countries to the United States was eagerly discussed. The first international Protestant news and feature service for editors of national religious magazines abroad was outlined. An invitation was extended to all evangelical denominations not related to the NCC Division of Foreign Missions to consult with its members on common missions problems.

The six authorities on missions who addressed the 400 delegates were Dr. Virgil A. Sly, a vice president of NCC and chairman of the division's executive board; Dr. R. Norris Wilson, executive director of Church World Service; Dr. Luther A. Gotwald, executive secretary of the division; Dr. Christian G. Baeta of the University College of Ghana and visiting professor at Union Theological Seminary in New York City; Dr. John Coventry Smith, associate general secretary of the Presbyterian Church's commission on ecumenical mission and relations; and Dr. George W. Carpenter, acting general secretary of the International Missionary Council.

In addition to speeches and discussion sessions, the delegates also heard a report issued by the Missionary Research Library stating that a total number of 38,606 Protestant missionaries are serving in countries around the world. Of the total number nearly 11,000 are supported by missionary agencies of the forty-four denominations affiliated with the NCC division.

The report showed that Protestant foreign mission agencies in North America received in 1957 nearly $150,000,000 in support of their work overseas—an increase of 11 per cent over 1955, the last year the total was reported. The figure indicates a per capita giving of $2.34 for every church member in 1957.

Japan now has the greatest number of North American missionary societies with a total of ninety-seven while India is a close second with ninety-five. Taiwan (Formosa) is next with fifty-two agencies—compared with only two before the last war. In the tiny area of Hong Kong, there are forty-six mission organizations.

The report said that the most notable increase has been in sub-Sahara Africa where the percentage of all American missionaries has risen from 23.8 per cent in 1952 to 31.87 per cent in 1958.

"An increasing number of mission boards," the report noted, "are thinking of their workers now not as missionaries in the old sense but as fellow-workers with the churchmen and churchwomen in the so-called younger churches." These churches are indigenous Christian bodies formed within the last few years in Asia and Africa.

The small but growing number of foreign missionaries sent out to other countries by "younger churches" was cited as a "significant and hopeful sign."

Western mission agencies, it said, are faced with new situations such as national and racial spirit, growth of indigenous Christian communities, an increase in the number of national ministers and the trend toward ecumenical organization and fellowship.

These and other factors, the report concluded, will affect the number of Western missionaries and the development of the Christian world mission in the future.

The world-wide scope of the NCC Division of Foreign Missions is illustrated by our photo entitled the "Races of Mankind." "Here there cannot be Greek and Jew. circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all." *(The Letter of Paul to the Colossians* 3:11.)

RNS

NEWS

WITHIN THE UNITE

CHICAGO SEMINARY BUILDS DORMITORY

A DREAM of many years' standing recently became a reality when the Chicago Theological Seminary in Chicago, Ill. officially began construction of a new residence for married students. The seminary has for some time felt a need for additional housing facilities for these people who last year composed 56 per cent of the student body. The new residence will be an attractive four-story brick building which will also house a much-needed refectory serving all seminary students and faculty.

The building is the first result of the Second Century Development Program launched last spring to raise funds to strengthen the seminary's facilities and financial resources at the beginning of its second century of service.

The photo shows Leon M. Des Pres, Chicago Alderman *(far left)* who assisted with the ground-breaking ceremonies. Seminary dignitaries *(left to right)* are S. N. Tideman Jr., chairman of the development program; Graham J. Morgan, chairman of the building committee of the seminary's board of directors; and President Arthur Cushman McGiffert Jr.

Founded in 1855, this is one of the oldest Protestant seminaries in the Midwest. While it maintains particularly close ties with the Congregational Christian churches, it trains students from other Protestant denominations as well.

LENTEN DEVOTIONAL GUIDES AVAILABLE

COPIES of *The Fellowship of Prayer*, published by the Congregational Christian Commission on Evangelism, are now available for use during the Lenten season. This year the material has been prepared by Dr. William F. Frazier of New York, who recently retired as treasurer of the Board of Home Missions of the Congregational Christian churches.

Dr. Frazier has written a series of devotional readings based on the *Gospel of John* which emphasizes the place of love in Christian living. The author's purpose is to make it clear "that the love of God may increasingly be revealed in the world and in our daily lives."

This special Lenten material will also appear in the winter 1959 issue of *Daily Devotions.* Orders for *The Fellowship of Prayer* may be sent to the Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or to 19 South La Salle Street, Chicago 3, Ill. The cost is 10 cents for a single copy and 6 cents each for twenty-five or more copies.

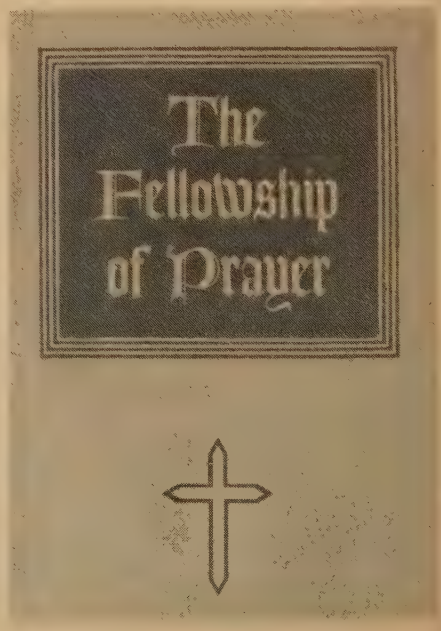
Roy L. Minich

As in previous years, a devotional guide for use by individuals and families during the Lenten season has been prepared by the Evangelical and Reformed Commission on Evangelism and is ready for distribution. This will be the last issue to be published by the E and R Commission. In 1960 there will be one UCC devotional guide.

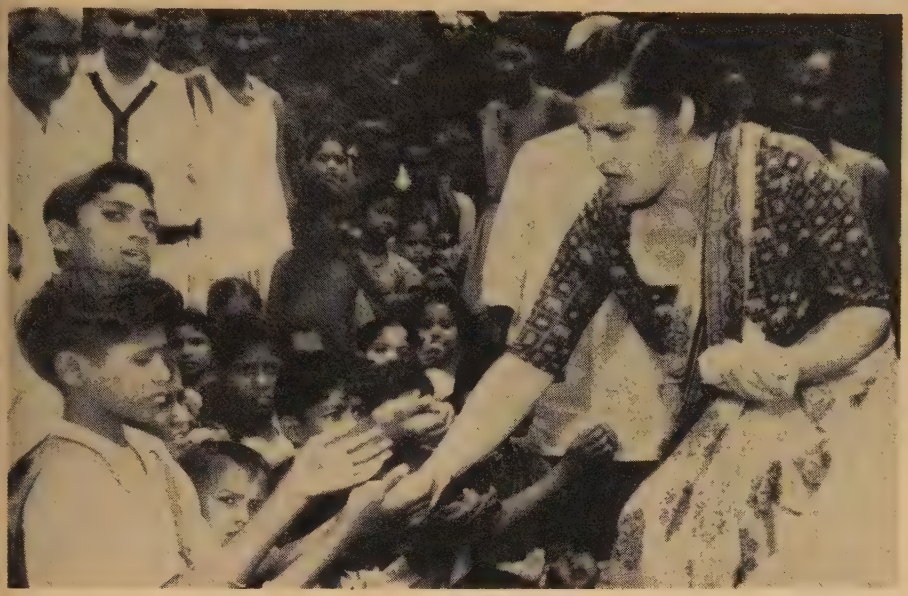
The daily devotions on the theme "Of His Fullness" are from the pen of Dr. Addison H. Groff of Baltimore, pastor of Park Community United Church of Christ. Identical copy will appear in the bimonthly devotional guide *Daily Talks With God.*

Send all orders for the Lenten booklet *Of His Fullness,* price 5 cents each, $5.00 per 100 copies, to the Commission on Evangelism, 2969 West 25th Street, Cleveland 13, Ohio.

Fred C. Schweinfurth



COMMISSION PLANS 1959 RELIEF PROGRAM



A $600,000 budget for relief and rehabilitation work over the world in 1959 was adopted by the Commission on World Service of the Evangelical and Reformed Church at its recent annual meeting.

Recipient of the largest portion of the funds will be Church World Service, a department of the National Council of Churches, which will be allocated the sum of $186,000.

The World Council of Churches will receive $50,000; Heifer Project Inc., $20,000; Meals for Millions, $6,000; Agricultural Missions, $3,000; YMCA relief and rehabilitation work, $5,000.

Refugee projects were allocated the following amounts: in Europe, $90,000; in Asia and the Near East, $59,000; in Africa, $28,000; in South America, $13,000.

The Rev. Dr. Reginald H. Helfferich, executive secretary of the commission, reported on the world service program and also described findings of a 1958 trip to South America, Africa and Europe. Other speakers included Mrs. Florence Braun, executive assistant to the commission; the Rev. Dr. Franklin D. Slifer of Topton, Pa.; the Rev. Dr. L. W. Goebel of Itasca, Ill.; the Rev. Dr. Carl W. Klein of St. Louis; Dr. Daniel J. Snyder of Greensburg, Pa., and Dr. F. A. Keck of St. Louis.

Photo shows needy Indian children in Bombay Province receiving food sent by church people in America.

SOUTH DAKOTA HONORS CC POET

Governor Joe J. Foss of South Dakota recently appointed Adeline Jenney of Valley Springs, S. D. as poet laureate of the state.

In so doing he gave well-deserved recognition to an active member of the Congregational church in Valley Springs who for a number of years was a licensed minister of the Congregational Christian Conference of South Dakota. She has undertaken pastoral duties for her own church and has been a member of the conference historical society. Even now at the age of 84 she continues her intense interest in the life of her home church.

Formerly the head of the English Department at Yankton College, which has traditionally been related to the Congregational Christian churches, Miss Jenney is editor of the poetry magazine *Pasque Petals.* She is currently at work on a second anthology of prairie poets and on a historical novel.

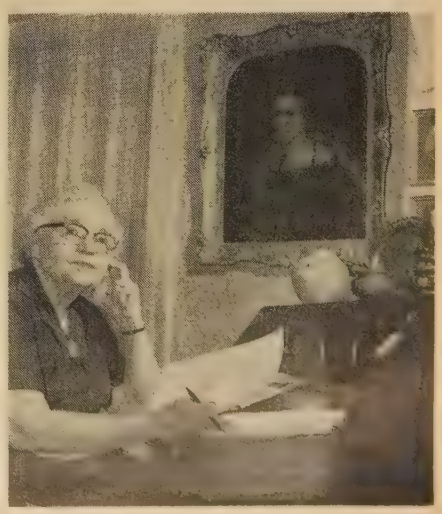
Governor Foss' appointment is honorary and traditional with no specific legislative status. It is made to recognize a highly regarded poet in the state who represents the mood of the region.

Miss Jenney was born in Monaster, Macedonia (Yugoslavia) and came to the United States with her missionary parents when she was 8. She attended Wisconsin, Illinois and Oxford universities. In addition to teaching at Yankton College, she served on the staffs of *Good Housekeeping,* the British Museum and Oxford University.

Miss Jenney follows the late Badger Clark as the poet laureate of South Dakota. Mr. Clark was known as the Black Hills bard. He died September 27, 1957 after many years of service in the honorary position.

In addition to her editorial duties on the *Pasque Petals,* Miss Jenney has been the correspondent for her home town, Valley Springs, on the staff of the Sioux Falls newspaper, *Argus-Leader.* In the photo below, Miss Jenney is shown working on a manuscript in her home.

Ralph J. Hoffman



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FLOOD-STRICKEN CHURCH IS RENOVATED

NEWSPAPER readers across the nation will recall the stark tragedy which struck Connecticut during August of 1955 when a small stream turned into a raging flood and cut a path of destruction through numerous towns and villages. Many churches were severely damaged by flood waters *(See* Advance, *October 5, 1955)*. But the Congregational church of Seymour was the hardest hit.

Fortunately this sad story has a happy ending. Word has been received that out of the floods the Seymour church has risen again even stronger than before. On a recent Sunday rededication services were held for the renovated building *(see photo)* which has been repaired and redecorated at a cost of $160,000.

Those attending the service could hardly believe this was the building whose foundation had been seriously damaged when flood waters cut a channel fifteen feet deep on three sides of the building. Many recalled the six to nine feet of mud and filthy debris deposited in the church by the receding waters. Others had been among the volunteers who donned hip boots to cart out the mud.

Thus it was with a feeling of deep gratitude that they participated in the rededication service. The Rev. Harry B. Miner, minister at the time of the disaster, preached the dedicatory sermon. The present minister, the Rev. Robert J. Divine, conducted the service and Dr. James F. English, superintendent of the Connecticut Conference of Congregational Christian churches, offered good wishes to the members of this valiant church.

J. Good Brown

CHURCH WOMEN ANNOUNCE SUMMER CONFERENCES

TWO JOINT summer conferences of the Women's Guild and the Women's Fellowships of the Middle Atlantic, Connecticut, New York and Pennsylvania Conferences, to be held at Cedar Crest College, Allentown, Pa. are being planned for July 1959. In addition, the Women's Guild has scheduled five summer conferences on its own. Here is the full list of conferences:

Southwestern, Southwestern University, Georgetown, Tex., June 9-12;

Elmhurst, Elmhurst College, Elmhurst, Ill., July 7-10;

Heidelberg, Heidelberg College, Tiffin, Ohio, July 7-10;

Hood, Hood College, Frederick, Md., July 14-17;

Midwest, Doane College, Crete, Neb., July 14-17;

Cedar Crest, Cedar Crest College, Allentown, Pa., July 14-17;

Cedar Crest, Cedar Crest College, Allentown, Pa., July 21-24.

Cost for room, board and tuition is $22. Tuition for "three daytime" registrations is $15. This includes luncheons, dinners and registration. Applications will be accepted on or after April 15, 1959.

Regional Women's Guild presidents will receive application blanks. They are the ones to contact concerning the conferences. Refunds can be made only if the Women's Guild office is notified of cancellation at least ten days before the conference. Summer conferences are not delegated meetings, nor are they geographically limited —anyone may go to any one of them.

Photo shows (left to right) Mrs. Charles D. Rodenberger, Allentown, Pa., regional president; Mrs. Claire V. Rhodes, Allentown, first vice president of Women's Guild and national promotion committee chairman; and Mrs. F. P. Brasseur, Cleveland, associate executive secretary.

BAPTIST CONGREGATION JOINS UNITED CHURCH

BECAUSE it believes wholeheartedly in ecumenicity and desires to practice it at the local level, a Baptist church in Summit, N. J. was received recently into the membership of the New Jersey Association of the Middle Atlantic Conference of Congregational Christian churches. In recognition of this important step a special service was held with officials of both Congregational Christian and Baptist bodies participating.

Formerly known as First Baptist Church of Summit *(see photo)*, the church has now changed its name to Christ Church in keeping with the spirit of the United Church of Christ.

For a quarter of a century this church has been, within its own walls, an interdenominational fellowship with members of many different sectarian backgrounds worshiping together in harmony. It has also been a strong supporter of the World Council of Churches in recent years. According to its senior minister, Dr. David K. Barnwell, the church will continue to carry its Baptist tradition but to it will add a CC affiliation as "a concrete demonstration of the unity of Christ's people."

THOMAS MUSSER GIVEN RURAL LIFE AWARD

THE RURAL Pastor's Award, given by the Board of National Missions of the Evangelical and Reformed Church, was presented to the Rev. Thomas B. Musser of West Milton, Pa. *(left in photo)* in a special service at St. Paul's Church, West Milton, on November 23.

Representing the Board of National Missions at the service was the Rev. J. Edmund Lippy, field secretary of the board *(right)*, who preached the sermon and made the official presentation. The president of Central Pennsylvania Synod, the Rev. Bert E. Wynn of State College *(center)*; a member of the General Council of the E and R Church, Harold Webber of St. John's Church, Lewisburg; and the chairman of synod's committee on national missions, the Rev. Harry A. Kissinger, pastor of New Berlin Charge, also participated.

Mr. Musser's entire ministry of fifteen years has been spent in the service of the three congregations that make up the White Deer Charge: Mazeppa and St. Peter's, near Lewisburg, and St. Paul's at West Milton. During this period the membership of the charge has increased 30 per cent and extensive major improvements have taken place in all three churches. The current expense budget has increased 324 per cent and benevolence giving, 477 per cent.

Mr. Musser is presently chairman of synod's town and country church committee. Through his efforts the annual synodical Churchmen's Retreat was organized. He has been a delegate from Central Pennsylvania Synod to General Synod; he is chairman of the East Area Ministerium of synod and is chairman of synod's committee to study the realignment of the charges of synod. He has participated in several teaching-preaching-reaching missions in other synods, and it was largely through his efforts that the former Devitt's Camp property was acquired by the church.

Continued on next page ▸

UNITED CHURCH FORMED IN MEADVILLE

C. L. Carney

A UNITED CHURCH of Christ for Meadville, Pa. came a step closer recently when the final service of worship was held at the Park Avenue Congregational Church. The property has been sold and the building will be razed shortly.

The following Sunday members of this congregation began worshiping in the Zion Evangelical and Reformed Church with which Park Avenue is currently in the process of uniting.

Closing of the CC church took place exactly seventy-seven years from the day its first minister was installed—on October 12, 1881. The present structure was not dedicated until 1887. The final worship service was attended by members of Zion Church as well as representatives of other denominations.

The Rev. Arthur T. Gerhold, Zion's minister *(at right in photo)*, assisted the Rev. Walter J. Thoms *(at left)* with the service. In photo both watch as William Groover and Anne Curtis carry the American and Christian flags from the sanctuary as a symbol of the congregation's departure. Henry Beck, Pittsburgh layman, represented the Pennsylvania Congregational Christian Conference, and a message from the Rev. Cleon Swarts, conference superintendent, was read. A buffet dinner was served immediately following the service by the women of the church.

A constitution for the United Church of Meadville has been framed and it will be voted on shortly. Until then the legal entities of the two churches will be maintained.

Both ministers will continue to serve the new church and worship will continue in Zion's building until a new edifice can be erected at an early date.

LAYMEN STUDY LOANED BUILDING FUND

THIRTY-ONE of the thirty-three synods of the Evangelical and Reformed Church responded last month to an invitation of the Board of National Missions to send a layman to a meeting to study the board's Loaned Church Building Fund.

Held at the Thompson House in Webster Groves, Mo., the conference was conducted under the leadership of August Burchardt, secretary for the church building department. Mr. Burchardt explained that the Loaned Church Building Fund is a plan whereby the Board of National Missions borrows money from individual members in the churches or from congregations or organizations for a period of from three to ten years and, in turn, makes loans to mission congregations to help pay the cost of new construction.

Real estate mortgages valued at 110 per cent or more are deposited with the treasurer of the E and R Church to guarantee the redemption at maturity of the non-negotiable certificates issued to investors. Interest at 3 per cent is paid and the board stands behind all obligations.

The purpose of the Loaned Church Building Fund, as explained by the board's comptroller, Oscar H. Schliebe of St. Louis, is to supplement funds already in the hands of the Board of National Missions to assist promising new churches that are urgently in need of new construction. The investor is assured that his money is helping the church to expand in communities where its witness is vital; and mission churches are able to get necessary help at a critical period in their development.

The synodical laymen were asked to assume responsibility in their respective synods for publicizing the investment opportunities made possible through the Loaned Church Building Fund. Other members of the board staff present at the meeting described their own responsibilities in the total program.

The group visited the Church of the Master, a new mission in Florissant, Mo. where a church building is nearing completion. The Rev. David Langerhans is the pastor.

Graphic Arts

BOOKS

A TIME TO SPEAK

By Michael Scott *(Doubleday & Company, $4.50)*

MICHAEL SCOTT is the son of a clergyman in the Anglican Church. His father's parish was in the crowded dockyard area of Southampton, England. Here Michael, a sensitive lad, grew to know the sights and needs of people in the slums.

Michael early sensed the inadequacy of his father's church to satisfy the needs of people facing appalling economic and social difficulties. He became keenly conscious of the "discrepancy between precept and practice in institutional Christianity." He was therefore torn between emotional attachment to his parents and the church, and his developing social conscience.

This book is a remarkably candid account of Michael Scott's struggle to resolve this spiritual conflict. He thought for awhile that communism offered a solution to his dilemma and for a time he became a fellow traveler. Then he learned of Gandhi's nonviolent resistance movement and he adapted that solution to conditions that he met as a priest in South Africa.

His account of the formation and work of his Campaign for Right and Justice in South Africa, of the African Development Trust in the Federation and the African Bureau in England are interesting and informative and illustrate the courageous attempts of a selfless and fully consecrated Christian to apply his Christian principles.

On the pilgrimage described in this book Michael Scott has met and worked with a few others who shared his convictions and enthusiasms, and who were "prepared to give themselves to the uttermost in the service of peace" and the creation of a better world. But he feels that "only an army of the trained, disciplined, efficient and of those wholly consumed by a love which is unearthly and universal, having no reservations, no racial or other barriers, but dedicating themselves through selfless action to the creative purpose in human history can save the world."

Michael Scott calls upon the Christian church to function as an instrument of change and redemption. But unless this can be done "in some more effective way than by interminable sermons and ambulance work . . . then the forces of hate are going to take charge."

Ray E. Phillips
Retired American Board missionary,
Moderator, General Council.

THE YOKE OF CHRIST

By Elton Trueblood *(Harper and Brothers, $3.00)*

WHEN ELTON TRUEBLOOD writes, laymen read. Why? My guess is that the reasons are as follows: (1) a man can understand what he writes; (2) he knows both the gospel and the world in which laymen live; (3) he writes passionately, vigorously and yet clearly and (4) his books are short!

At mid-century Elton Trueblood wrote *Signs of Hope* and included among the four of these signs "The Emergence of Lay Religion." In 1952 he wrote *Your Other Vocation* in which he called on all Christians to become "ministers" of the gospel. If, as a sentence in his newest book reads, "The great new fact in Christian experience today is the powerful drive in developing a universal ministry," Trueblood himself has supplied a lot of power to the drive!

The newest of Dr. Trueblood's books contains a series of sermons given "in the hope of making a practical difference in the lives of the people who listen." "This volume," he writes, "is concerned therefore not primarily with philosophy and not primarily with theology but with the tremendous difference which the Christian gospel can make when it becomes relevant to the daily lives of ordinary men and women."

One-syllable words like "yoke," "salt," "gates of hell," "keys" come straight out of the Bible to cut sharp and clean figures for our minds to remember. Dr. Trueblood delights the reader with fresh insights into old texts as when he indicates that we are not defending ourselves against the "gates of hell." (Gates cannot move forward toward us.) Rather we are storming the gates, attacking the gates and they shall not prevail. Or as any sports fan knows, "a good offense is the best defense."

You can understand this book. It makes sense, and the Christ whom Dr. Trueblood knows makes sense too. When you read it, don't miss the chapter on "The Courage to Care." The last sentence in this chapter may shock you as it did me—"Has your love grown cold?"

J. Kenneth Kohler
Executive secretary,
Churchmen's Brotherhood,
Evangelical and Reformed Church.

A HANDBOOK OF CHRISTIAN THEOLOGY

Edited by Marvin P. Halverson *(Meridian Books Inc., $1.45)*

ONE OF THE GREAT difficulties the church has always had has been with the problem of language. On the one hand, the church has seen that terms would be easier for people to grasp if they were drawn from contemporary speech. On the other hand, the church has held that old terms, while harder, have overtones that communicate understandings far beyond the words themselves.

In general, therefore, the church has agreed not to cast away its old vocabulary in favor of new terms but to attempt to define the terms that describe old meanings. In this effort to analyze and define what the old terms really intend to say, the modern church has used Bible dictionaries. It has given us more recently Bible wordbooks and now comes *A Handbook of Christian Theology*.

This handbook of terms generally used among us calls into service leaders of contemporary religious thought to analyze and set forth what is meant by such concepts as faith, love and grace. Here we have statements about what are agreed upon as the alternative meanings of such doctrines as the virgin birth and the Logos. We have restatements in relevant terms of old subjects like eschatology and the *kaires* (appointed time). Also we have testimony concerning the meanings of new terms like existential, myth and secularism. All in all, this is an extremely useful reference book in small compass reasonably priced.

Frederick W. Alden
Superintendent,
New Hampshire Congregational Christian Conference.

RELIGION AS CREATIVE INSECURITY

By Peter A. Bertocci *(Association Press, $2.50)*

THAT RESTIVE, creative insecurity—not bovine "peace of mind"—is man's true destiny is an affirmation to delight the heart in this day of tranquilizers. In an arresting style Peter Bertocci traces the evolution of human experience and its religious dimension.

Man's greatest need is for freedom in creativity; the highest form of creativity is to love; the highest love is forgiving and suffering love—love that after the fashion of God permits creativity to those we love. Thus God the Creator has so made us that we find our richest fulfillment in the dynamic flux of creative insecurity on the way to and in the act of loving.

The insights of depth psychology and psychotherapy, particularly from such distinguished figures as Erich Fromm and Rollo May, are skillfully appropriated and woven into the argument. One can have no quarrel with the central thrust of the book at the level of pastoral care, child-rearing, education or friendship.

But at the level of theological and ethical foundations this reviewer experienced disquiet. Pervading the work is the natural desire to find our ideas of God substantiated if not born in the court of human

Continued on next page

experience, along with a concern for the age-old problem of theodicy, a rational justifying of the ways of God to man. Nowhere do I detect a balancing appreciation of the "scandal" and offense of the act of God in Christ—a scandal and offense that push us back to unfathomable mystery in questions of theodicy.

But I am most disturbed by the closely related problem of the "self-realization" character of the ethics herein advocated. After indicating that prudential ethics are not enough, the author appears to me to move on to prudential ethics on a higher level. "The need is to love, not to be loved . . . the condition of human security is creative insecurity . . . our own productive creativity is highest only when we forgive." The "or else" quality of a recent best-seller title, *Love or Perish*, is implicit.

The continuing ponderous mass of human sin that makes all "self-realization" something other than the will of God, which makes all our insecurity an unstable mixture of creativity and destructiveness, and which subverts all our loving into self-loving—that "body of death" is given far too little weight.

The book raises and deals with important questions, challenging many of the perilous assumptions of our day. It is enthusiastically commended to the discriminating layman and minister and to all who are willing to face the profound "riskiness" of religious faith.

Bruce Morgan

Wilson College,
Chambersburg, Pa.

THE WORLD IS LEARNING COMPASSION

By Frank C. Laubach *(Fleming H. Revell Company, $3.50)*

THE TITLE of this book is a bold—and questionable—affirmation that the book itself seeks to prove and illustrate. As an account of the vast proliferation of agencies for human betterment in recent times it constitutes a story that needs to be told. No one is in a better position to tell this story than Frank Laubach, and he tells it well.

For a generation he himself has been perhaps the outstanding leader in programs that start at the grass roots and extend to the ends of the earth for the material, social and spiritual uplift of mankind. He has rendered us all a great service in a time of world ferment, fighting and confusion by unrolling the scroll of organized efforts to lift the masses of men from ignorance, poverty and disease. He has shown that the life of men generally can be made better by modern technology and has given many instances of the way the job can be done.

It is a book to inspire and encourage men of goodwill to carry on despite the cold war, the threat of atomic destruction and the apparently relentless determination of the Communist world to subvert and destroy the very ideals and programs on which our hope rests.

It almost seems ungracious, therefore, to suggest any reservations of judgment upon the basic thesis and the evidence proposed to support it. Nevertheless, one must point to two very dubious assumptions underlying the whole book. They have to do with the "who" and the "why" of the activities described. First, the "we" used all through the book is most ambiguous, and where not ambiguous, disturbing. Who is showing compassion? Sometimes it is Dr. Laubach himself as when he modestly uses the editorial "we" in mentioning his own great accomplishments in literacy. Sometimes it seems to be the committed Christian, for, after all, Frank Laubach rests his whole case on the power in history of the compassion of Jesus.

But often the "we" is broadened until it includes all men, in whom is assumed an ineradicable element of altruism. In fact, it is the universal human impulse to show compassion to others—almost as much as the power of Jesus' word and example—upon which the author rests his thesis that "the world is learning compassion." But in many other instances the "we" includes and means primarily what we loosely call the "free world" or the "West" and the nations and secular enterprises that are embraced therein.

For example, this quotation: "The real question is: How many of us Americans and our allies at the top will choose to put 'service before self' into action? This is a race for survival. Fortunately, there is a great deal more spiritual hunger in America than we have had in fifty years, perhaps in all our history. Real religion is on the increase on Capitol Hill."

Dr. Laubach expresses an almost incredible confidence in the ability of business and governments to make the common good and the welfare of men generally their dominant consideration. He acknowledges that the profit-seeking of "private enterprise" limits its full participation in the common cause, but he has faith that this obstacle will ultimately—and soon—be overcome. "We who believe in Christian private enterprise have faith that, through enough Christian training, we can raise up a generation which will carry on free enterprise entirely for the benefit of all. They will derive their satisfaction not from making money but from using money to serve human need. We believe that this is possible because millions of people are now living for service and not for self."

One does not have to be a cynic or a pessimist or an enemy of free enterprise to characterize this faith as not supported by fact or justified by Christian teaching.

The "why" has to do with the assumption that the great programs for a better world—this book covers Christian missions, the work of foundations, agencies of the United Nations and government policies such as Point Four — are works of compassion. That there are many individuals who express their personal concern for their fellow man through these programs is certainly true. But national self-interest, fear of communism, even the expectation of larger markets (which Laubach notes) certainly are determinative factors in the world ferment for human betterment.

Just what percentage of the motive is Christian compassion would be impossible to calculate. It is this indiscriminate attribution of "compassion" that baffles one as he reads this often thrilling account of the efforts now being made for a better world.

We may well thank God for the things that are being done and hope that time will be allowed for some approximate solution of the diverse problems of mankind. But if it is, I suspect it will be because the energies of man are so organized that a minimal element of compassion can get effective control over a maximal element of self-interest.

About this we ought to be more optimistic than Dr. Laubach. He writes: "We have perhaps five more years, perhaps ten. We are running a cosmic race with time." Surely the world is not going to learn enough compassion to save itself in a decade. And the disaster of atomic war may come despite all that is being done to prevent it. But we need not lose hope, for God is indeed the Lord of history. The compassion of men works within a larger context —the love of God.

That compassion is always conditioned by selfishness and can, in times of crisis, suddenly be swept away by fear; passion destroys compassion all too easily in the rivalries and conflicts of men. But the love of God, through patience and forgiveness, can restore compassion to its good works after the tempest of hate and war is over. Our hope does not rest on the success of even the best works of human compassion within a decade or a century. It rests on the power of God to bring the world to a new righteousness, even though a third world war does come and wipe out the programs of compassion that Dr. Laubach so justly praises.

Hugh Vernon White
Professor of Christian theology and world Christianity, Pacific School of Religion.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

WHAT DO THE PROPHETS HAVE TO SAY?

(Continued from page 9)

high? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?' He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

It is always possible, as we see from this, and very often true that religious institutions tend to become ends in themselves rather than vehicles for the proclamation of the word of God and for the enactment of his will on earth now. Hence they are constantly confronted with new problems; their strategies never dare become stereotyped and they may never announce that "they have attained."

If they do, they lose their prophetic character and become guilty of remembering the irrelevant things of their past or perpetuating what should be left behind and of neglecting those "weightier matters" that must be remembered and perpetuated. Only so can their history remain vital, giving direction and relevant content to their present existence and preserving hope for and confidence in the future.

Again, as naturally as in the quotation from *Micah,* the terms "transgression" and "sin" are frequently used by all the great prophets. Unlike our generation they neither avoided nor apologized for using them. Nor do they attempt to explain them as unfortunate terminology for something become obsolete. Instead they face up to the awful fact of human perverseness, the terrible reality of man's sin. And they go after it as a surgeon pursues malignancy, no matter what the vital organ may be in which he detects its deadly presence.

In this circumstance, too, the prophets' service to our age is especially valuable. Moreover, in a real sense, our world should be "ready once more for the declaration of the awful reality of human evil." Recent wars and mountainous evidence of human viciousness have by this time restored some of our lost perspective on this stubborn reality. To the prophets "sin introduces a chaotic element into the divinely intended order of life. Where religion affirms and invites, sin denies and divides. Its awful power and dreadful responsibility are measured by the divine goodness it frustrates and the divine beauty it mars."

Therefore, our manifold modern predicaments "are right judgments on human sin." From the ancient seers we learn that "men bear these consequences inevitably because they are morally responsible beings who have denied their own nature in denying responsibility to their neighbors." And "this is so even though they may have complied with the accepted ethics of their society; we must now condemn as sin much that hitherto we have flattered as success.

"Every form of social order must be judged by its spiritual consequences and according to that judgment it will stand or fall. It must examine by ultimate ethical standards the principles and goals of social order and affirm the responsibility of those who wield power to God and to the whole society. And it must keep to the fore the awful destructiveness of sin, which denies this responsibility, for which no humanly devised controls can be finally effective and for which the only remedy is the frank acceptance of the right ways of God."

Finally a word about the prophets' ever-buoyant hope for the future—technically speaking, their eschatology. First of all their expectations for the future are in no sense fuzzy. And contrary to public opinion they are not obsessed by the external details and the minutiae of future phenomena and events. Basically they welcome and look forward to them. They bank on the future because they know God and his ways, they understand his past activity.

They proclaim with discernment his all-important activity and his stern judgments in the present and they look forward to the vindication of his will in the future. In short, they understand the meaning of history. They believe that it makes sense, that it hangs together because they know God is alive, ruling supremely over all.

For such people there is an underlying optimism, both sober and confident, which deep down possesses their souls in calmness. Therefore, they appear in history as rock-like pillars in times of calamity when all around them others quail and whimper. It is impossible for events to get them down though they lament and suffer with everyone else the terrible and inevitable consequence of the world's sin and waywardness. Like their irresponsible contemporaries they believe in a "day of the Lord." But they believe in it in a different way. For their superficially optimistic compatriots, in times of so-called prosperity and self-satisfaction, blithely expect that "day" to be "just around the corner" and that it will be an altogether palatable and pleasant vindication of their "own way of life."

By contrast the prophets know that the day of the Lord will be the vindication of the Lord's way, and that man has a long way to go and much sinful baggage to shed before he can enjoy the Lord's salvation. Therefore, when they proclaimed the certainty of the coming of that "day" they also disclosed the terms on which it would come to sinful men, the only kind of men God has to work with. They understood it would be a day of darkness for sinners before it became a day of light.

100% Subscriptions

THESE CONGREGATIONS have undertaken the responsibility of providing all the families in the parish with *United Church Herald.* They have begun 100 per cent subscriptions, for which the congregation pays at the special rate of $1.50 per family.

52.* St. Paul's, Marengo, Iowa, Emanuel Jasmann, minister (Midwest Synod)
53. St. Peter's, New Haven, Mo., August E. Bergey, minister (Missouri Valley Synod)
54. Salem Church, Higginsville, Mo., Theodore Hauck, minister (Kansas City Synod)
55. St. Peter's, Pikeland (Chester Springs), Pa., Ann Blasberg Cordray, minister (Philadelphia Synod)
56. Church of the Redeemer, Hershey, Pa., Glenn Rader, minister (Lancaster Synod)
57. Trail Swiss Church, Dundee, Ohio, Walter R. Gobrecht, supply pastor (Southeast Ohio Synod)
58. Bethel Church, Pasadena, Calif., Theo. C. Honold, minister (California Synod)
59. St. Paul's, Troy, N. Y., Richard N. Clewell, minister (New York Synod)
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62. Grace Church, Liscomb, Iowa, Keith C. Klostermann, supply pastor (Midwest Synod)
63. St. Peter's, Edie, Pa., Charles E. Fogle, minister (Pittsburgh Synod)
64. St. Matthew's, Cottage Grove, Minn., William F. Kamphenkel, minister (Northern Synod)
65. St. Peter's, DuBois, Ind., Walter F. Horlander, minister (South Indiana Synod)
66. St. John's, Alida, Kans., Donald Frogge, supply pastor (Kansas City Synod)
67. St. John's, Woollam, Mo., Frederick W. Wehrenberg, minister (Missouri Valley Synod)
68. St. Peter's, Greensboro, N. C., Carl T. Daye, minister (Southern Synod)
69. St. Andrew's, Bridgeville, Pa., C. Lamar Derk, minister (Pittsburgh Synod)
70. Immanuel Church, Fullerton, N. D., Dale P. Krampe, minister (Dakota Synod)

*Counting from the beginning of the *United Church Herald,* October 1, 1958. Previously in the year 1958, there had been 89 new 100 per cent subscriptions to *The Messenger,* bringing the total new ones to 159 for the year.

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CHURCH AND THE ARTS

(Continued from page 7)

religious truth.

"The churchman today," writes Prof. Wilder, "is recognizing that the arts are more than embellishment, more than inspirational and mood-creating. They convey more than emotion; they convey knowledge. They convey more than a mood; they convey meaning. . . . Our ultimate fealties are tied up with this or that representation. What finally is important is the symbol and the kind of symbol, the imagery and the kind of imagery, the myth and the kind of myth. For symbols convey truth or error. They mediate illusion or reality."

Every representative of the churches in dealing with workers in the arts must make it clear that the church is concerned for the artist and his work not mainly because the church itself may be a consumer of his product but because it recognizes in his calling the summons to a high Christian vocation—which in the profoundest sense the artist adopts whenever he is a see-er and doer of the truth.

This year Brotherhood Week will be observed February 15-22. It is sponsored by the National Conference of Christians and Jews. President Eisenhower will again serve as honorary chairman.

LETTERS

Lakewood, Ohio

TO THE CO-EDITORS:

Hearty congratulations on *United Church Herald:* appealing cover design, resourceful editing and compact material arrangement.

George C. Pullman

★

Rye, N. Y.

TO THE CO-EDITORS:

You co-editors have done what I think is a superb job! These first issues have broadened my outlook in church and world affairs. Where could one find a magazine with such inspiring news in such a dark world picture? The editorial "Interpretation of Advent" was splendid.

Florence (Mrs. Judson L.) Cross

★

Needham, Mass.

TO THE CO-EDITORS:

United Church Herald is an outstanding example of a truly constructive and informative journal! Norman Cousins' article ("The War Against God," November 20 issue) was excellent and I was deeply touched by Rabbi David Greenberg's experience in Scarsdale ("Hate Bombs Don't Explode Where Goodwill Prevails," November 20 issue).

Ruth V. (Mrs. Benjamin) Gordon

★

Portland, Me.

TO THE CO-EDITORS:

May I add my personal testimony to what I consider to be the high quality of *United Church Herald?* You and your colleagues are rendering all of us excellent service.

Cornelius E. Clark
Minister, Congregational-Christian Conference of Maine.

★

Los Angeles, Calif.

TO THE CO-EDITORS:

It is with increasing pain that I note the *United Church Herald* policy of using the sticky and tiresome title of "Doctor" for clergymen who, because they have "wangled" an honorary D.D. from some college, feel they have at last attained the *summum bonum.*

Can't *United Church Herald* take the lead in doing away with this most undemocratic policy the purpose of which seems to be to draw a hierarchical distinction between those who have and those who do not have such titles?

This objectionable practice of using "Dr." leaves many small-town ministers, the country servants of mankind, with no recognition—something they probably rate far more than the "big shot" on the pages of the book of records at the turnstile of the Pearly Gates.

(Mr.) *Ernest Keller*

(United Church Herald *follows, so far as practicable,* The New York Times Style Book *and you will agree perhaps that the* Times *is about as good an authority on journalistic style as there is. Since receiving your communication, this co-editor has checked with the* Times *and finds that the use of degrees is a general procedure when, of course, justified.*

Inasmuch as some institutions of higher learning appear to have grown less and less painstaking in selecting persons of deserving merit for honorary degrees, the co-editor is not sure the fault lies with the owner of a degree so much as with the college that bestows it. Flagrant abuses have developed, and one is tempted sometimes to ignore or reject the entire practice of title-giving as you appear to do.

Yet to follow such a course seems unrealistic since titles and degrees are essentially no more than pegs on which to hang a person's hat, as it were, and so to designate his or her place and function. Even the title "Mr." which you seem to prefer has its ambiguities since it is derived from and may mean "master," signifying some

sort of honorific status. So it has seemed better to this co-editor to accept and recognize these doctoral titles (honoris causa) *for what they are than to pretend they do not exist. AVM)*

★

Hartford, Conn.

TO THE CO-EDITORS:

The article "Theology Is Everybody's Concern" by Prof. William L. Bradley in the December 4 issue of the greatly improved publication of our churches, *United Church Herald*, certainly was well done and very much needed.

My work is principally with the laymen of Connecticut. Thus I am interested in their reactions. The theological presentations at the General Council meeting in Boston brought from our ministers an unfavorable response. The older liberals trumpeted that they were a waste of time. Our young neo-orthodox parsons thought they were too watered-down.

But the laymen of Connecticut who attended the General Council said that for them the theological presentations were the highlight of all the meetings. These, the people of our churches who are hungering and thirsting for understanding and deepened faith, found a substance upon which they could feed. And so the sheep were fed, even while the shepherds failed to tend their flocks.

Prof. Bradley's point of the need for Bible study finds a good response also, for we are finding that Connecticut laymen are currently showing a deep interest in Bible study. At our laymen's conferences and retreats the Bible is being set foremost and in evaluations its study has been almost unanimously voted the most meaningful part of the program.

May I underscore the need for our churches to be again teaching institutions of the Christian way. More and more I am made conscious, as I work with our laymen, of how they are looking to the church and its leaders for more teaching of the Bible and what it has to say and how they can articulate their beliefs. They do not fear the word "theology." They simply see it as a glass darkly, to which they come face to face, seeking still a more excellent way.

John R. deSousa
Minister for men and missions,
Connecticut Conference of CC Churches.

Mercersburg, Pa.

TO THE CO-EDITORS:

I'm sure Franklin P. Cole, in his article "Have We Forgotten What Thanksgiving Means?" in the November 20 issue, realized he was making a poor case for Thanksgiving Day by quoting the Canaanite practice in the *Book of Judges* as being biblical. The Canaanites were fertility worshipers and it was quite normal for them to engage in a harvest festival "to their God." However, that god was what G. Ernest Wright points out as a god "of the environment"; whereas the God of Israel was beyond environmental confinement.

Thanksgiving, for the man who gives due consideration to the biblical faith, can never be primarily a harvest festival, never basically a praising for the fruit of the earth. If it was the latter for the New England Pilgrims, they were the heirs of separation from historic Christianity. We must remember that it is quite possible to use biblical material without being biblical.

The fundamental question of Thanksgiving is: "Who is being praised and thanked?" "God," comes the answer. But "God" is a word; at best, an idea. The biblical concept is that the God to whom we respond is one who acts and confronts us in interpersonal relationships (in history)—most clearly in Jesus Christ. All thanksgiving begins here. If it begins with harvest, it is the worship of a nature-god. Regardless of Puritan sensitivities, Thanksgiving Day is at best a national holiday. To the church, most assuredly each Lord's day is a thanksgiving day—for the Christian community in common recital of joy for what God has done in Christ. In Christian practice, Thanksgiving Day can never rate above Christmas—else there would be no beginning, no focus for any thanksgiving.

Richard E. Wentz
Minister, Trinity Evangelical and Reformed Church.

★

New York, N. Y.

TO THE CO-EDITORS:

I was profoundly impressed by the magnificent layout you provided for Dr. Samuel M. Shoemaker's perceptive Christmas article, "The Event We Celebrate."

William B. Lipphard
Executive secretary,
Associated Church Press.

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OBITUARIES

OSCAR S. BLINN, prominent Congregational Christian layman and partner in a New York law firm, died on December 10 in Scarsdale, N. Y. at the age of 70.

Mr. Blinn was a past chairman of the board of deacons of Scarsdale Congregational Church and a past moderator of the New York State Congregational Christian Conference and of the New York City Association. He is survived by his widow and a daughter.

JOHN H. CROCKETT, a retired insurance company representative and member of First Congregational Church in Palo Alto, Calif., died on December 13 in Menlo Park, California.

Before his retirement Mr. Crockett was president of the board of trustees of West Center Church and served as chairman of its building fund. He was also a member of the board of directors of the New York City Association.

Mr. Crockett is survived by his widow, a daughter and three sisters.

CHAPLAIN KARL FREDERICK EAHEART JR., captain in the United States Army, died suddenly at his home in Yuma, Ariz. on December 8 at the age of 38.

Chaplain Eaheart served with the Air Force during World War II. After the war he graduated from college and taught for a year on an Indian reservation. He then entered Vanderbilt Divinity School and graduated with honors in 1950. He entered the Army as a chaplain during the Korean conflict and later served in Hawaii and North Carolina before going to Yuma.

Chaplain Eaheart leaves his widow, a son and three daughters.

Word has just been received by *United Church Herald* that ISABELLE ANNA HUMPHREY HAWKINS, wife of the Rev. Newman Hall Hawkins, a CC clergyman, died in Omaha, Neb. on July 25. Her age was 87.

A graduate of Peru State Normal School, Mrs. Hawkins taught school prior to her marriage. She and her husband served two years in Colorado, then moved to Nebraska for what was to be a fifty-year ministry to churches throughout the state. Mr. Hawkins retired from the church at Campbell in 1954. In addition to her husband, Mrs. Hawkins leaves a son and daughter.

THE REV. JASON HOFFMAN of San Diego, Calif., retired clergyman of the E and R Church, died October 2 at the age of 70. A graduate of Mission House College and Seminary, Mr. Hoffman was ordained in 1914 and served churches in Tennessee, Oregon, Canada, Minnesota, Oklahoma and California. He is survived by his widow, four sons and a daughter who is the wife of the Rev. Franklin E. Lahr, pastor of Northmont Community Church, La Mesa, California.

THE REV. FREDERICK PINCH, a retired CC clergyman, died in Grand Rapids on October 7 at the age of 84.

Mr. Pinch served churches at Sheridan, Conklin, Galesburg, Grandville and Newaygo, Mich. Since retiring from the active ministry he has served as interim minister in a number of churches. He leaves his widow, a son and three daughters.

MRS. FRIEDA E. SCHULMEISTRAT of Bensenville, Ill., widow of an E and R clergyman, the Rev. Christoph Schulmeistrat, died December 1 at the age of 81. Mr. Schulmeistrat served churches in Iowa and Illinois. Three sons and a daughter survive.

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Church and Ministerial RECORD

E and R Address Changes

BANZHAF, RICHARD F., Sumner, Iowa, pastor of St. Paul's (new).

BARTTER, ALFRED H., 405 E. 9th St., Newton, Kan., pastor of Immanuel (new).

BRIGHT JR., JAMES W., to 515 Lancaster Ave., Lancaster, Pa. (change of residence).

BUCHMUELLER, DANIEL F., (E) Newton, to R.R. 2, Burrton, Kan.

DEFIBAUGH, L. COLLINS, Meyersdale, to 139 N. Main St., Greensburg, Pa., pastor of Trinity.

FROHNE, VICTOR M., Richfield, to 114 Hinman St., Waukesha, Wis., pastor of a new mission church.

KOERT, JOHN L., Loudonville, Ohio, to 210 S. 2nd St., Apollo, Pa., pastor of First.

MEYER, J. P., D.D. (E) to 1518 N. Federal St., Lake Worth, Fla.

MORITZ, EMANUEL J., to R. 1, Jackson, Mo. (change in route number).

PENTZ, FREDERICK D., Leacock, to 19 S. Nice St., Frackville, Pa., pastor of St. Peter's.

SCHADE, RUDOLF G., Th.D. (D) to 173 Virginia St., Elmhurst, Ill. (change of residence).

TRAUT, FREDERICK G., to 3826 216th St., Matteson, Ill. (change of residence).

TRETOW, HARLEY C. W., Belvidere, Ill., to Box 125, Dale, Wis., pastor of Zion.

TURNER, C. RUSSELL, Haubstadt, Ind., to 2817 Edmond St., St. Joseph, Mo., pastor of First.

WENTZ, ROGER L., Milwaukee, to 218 6th St., Kaukauna, Wis., pastor of Immanuel.

WOLF, GALE A., Dale, to University of Wisconsin, Madison, Wis. (postgraduate student).

YOUNG, PETER, R.D. 1, Souderton, Pa. (change of residence).

Code: D—Ministers in denominational work—officers, secretaries, etc.; E—Emeriti, retired or disabled.

CC Calls

ALUTIUS, JOSEPH F., EUB, to Lost Creek, Ohio, as student pastor.

AXLINE, CHESTER J., to Sheridan, Mich.

BARBER, RAYMOND W., Clay Center, Neb., to Laingsburg, Mich.

BARTON, ROBERT, to assistant and director of religious education, First, Springfield, Ohio.

BEAN, DAVID, student, to Potosi, Wis.

BROWN, ARNOLD A., Paradise, Calif., to Riverside Community, Hood River, Ore.

ROWN, DALE D., Eagle Grove, to Atlantic, Iowa.

LARK, RICHARD, to youth director, Park, Toledo, Ohio.

ANDAR, ALEX E., to part time, Bethel, Radnor, Ohio.

BERTZ, WILLIAM A., Hillsboro, Ore., to Sloan, Iowa.

ENNER, RAYMOND A., Fremont, Calif., to First, Birmingham, Mich.

IELDING, LEROY N., Plymouth, Omaha, Neb., to Michigan City, Ind.

OLKERT, ROBERT A., Keosauqua, Denmark Assoc. Parish, Iowa, to Richmond and Columbus, Richmond, Mich.

ARDNER JR., ALBUTT L., Comstock Park, Grand Rapids, to Manistee, Mich.

EININGER, EDWARD K., Federated, Rockton, to new church, Bloomington, Ill.

ERSHBERGER, HOWARD, to part time, Polk Grove, Dayton, Ohio.

ESTER, CARL, to Pilgrim, Metamora, Mich.

ILL, LESTER A., Chebanse, to Union, Gridley, Ill.

HYDE, ELIZABETH, director of Christian education, South, Brockton, Mass., to minister of education, United, Rochester, New York.

KOERNER, KENNETH R., will remain at Gustavus, Farmdale, Ohio.

KRAUSE, ROBERT A., Thedford, Thomas County Larger Parish, to Arlington, Neb.

LEACH, JOHN D., to interim, Webster, N. Y.

LEEK, CECIL, associate minister, Congregational Christian Conference of North Dakota, to Williston, N. D., in March.

MAC DUFFIE, JOHN N., will serve Chatham, Medina, in addition to Litchfield, Ohio.

MAWSON, RICHARD, student, to Olds, Iowa.

MC DOWELL, MAURICE H., First, Colorado Springs, Colo., to Good Shepherd, Park Forest, Ill.

MILLARD, GEORGE E., Fourth, Chicago, Ill., to Seymour, Ind.

NEESE, J. EVERETTE, Hallandale, Fla., to Richmond, Va.

PARKER, SCUDDER, to Hardwick, Vt.

RICHMOND, CHARLES F., will remain at Grand River, Ohio.

SCHROEDER, RICHARD C., Lake Geneva, to associate, Appleton, Wis.

SPALDING, HOWARD D., Andover Newton Theological School, to Strafford-South Strafford, Vt.

STERLING, DONALD M., Sandstone, Minn., to Eldora, Iowa.

STURMAN, HAROLD E., Centralia, Kan., to Federated, Weatherford, Okla.

WEBSTER, GIFFORD M., to interim, Guerneville, Calif.

WHEELOCK, BRIGHAM, Bloomington, Wis., to Colwell and Ionia, Iowa.

WILLIAMS, DWIGHT J., student, to Givin, Iowa.

CC Resignations

BARKER, THOMAS E., Newington, Portsmouth, N. H.

BAUSE JR., G. HENRY, Community, Newfields and Stratham, N. H.

BERG, KENNETH P., part time, Eddyville, Iowa.

BULLOUGH, SAMUEL, Plymouth, Wis., to retire.

DUNN, HORACE H., United, South Chicago, Chicago, Ill.

LEE, SAMUEL R. G., Presbyterian, United, Osborne, Kan.

LOOMIS, HERBERT F., First, Springfield, Massachusetts.

MECKEL, THEOPHILUS, Wadena, Minn., to retire.

NETH, WILLIAM E., Charlestown, N. H.

NIEDERHELMAN, ALFRED A., Plymouth, Fond du Lac, Wis.

PAYNE, LOIS E., laywoman, Givin, Iowa.

RAYMOND, ROY E., Center Harbor, N. H.

REID, WAYNE E., Geneva, Ill., to study.

SMITH, ROGER K., Cedarville, Calif.

E and R Installations

BARTTER, ALFRED H., Immanuel, Newton, Kan., November 16.

BROETZMANN, ELMER J. E., as pastor of the Griswold-Massena Charge, Midwest Synod, December 7.

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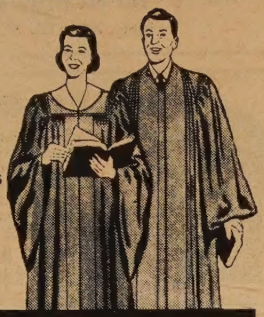

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PENTZ, FREDERICK D., St. Peter's, Frackville, Pa., December 7.
SCHMIDT, CARL H., as pastor of the Charlotte-Swiss Charge, Missouri Valley Synod, November 30.
SCHWENGEL, E. H., St. John's, Richland, Tex., December 7.
SHEPHERD, BANKS D., as pastor of the Mt. Pleasant Charge, Southern Synod, December 7.
TRETOW, HARLEY C. W., Zion, Dale, Wis., December 7.
WILLHOUSE, ALBERT H., Salem, Westphalia, Ind., December 7.

CC Installations, Ordinations, Recognitions and Anniversaries

DEBBINK, DAVID H., installation, First, Lowell, Mich., December 7.
HINKELMAN, ROSWELL F., installation, Union, Peterborough, N. H., December 2.
HURLBURT, RODERIC W., installation, Gorham, N. H., December 9.
KENT, MRS. KATHARINE M., installation, Waioli Hui'ia, Hanalei, Kauai, T.H., December 7.
LEAKER, ARTHUR D., installation as minister of Christian education, Central, Worcester, Mass., November 25.
MICHAELSON, EINAR P., installation as minister of Brentford and Turton, S. D., in Brentford, November 30.
PETERS, MRS. EASTER L. M., ordination, United, Gilmanton Iron Works, N. H., December 3.
QUICK, GENE, ordination, First, Albany, Ind., December 7.
REAM, NORMAN S., recognition, First, Wauwatosa, Wis., November 30.
SAMUELSON, JOHN A., installation, Newton Highlands, Mass., December 7.

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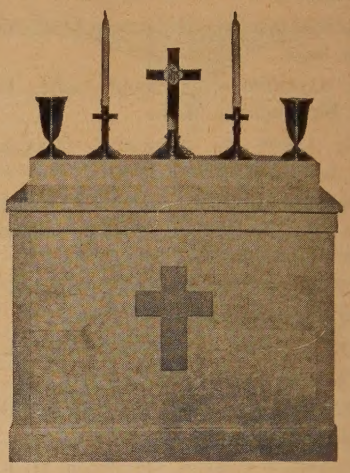

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VAN STRIEN, DAVID D., installation, Belleville, Newburyport, Mass., November 16.

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Philadelphia Synod—Emanuel, (Bridesburg), Philadelphia, Pa.

South Illinois Synod—St. Paul's, Staunton.

South Indiana Synod—St. John's, Buckskin.

E and R Congregation Dismissed

Magyar United Church of Christ of Central Florida, Lakeland, Fla., by Southern Synod, November 17, to the Presbyterian Church in the U.S.

Erased from the E and R Roll

SHEPHARD, JOHN S., Dayton, Ohio, by Southwest Ohio Synod, January 1, at his own request.

Received into E and R Membership

BARTTER, ALFRED H., Newton, Kan., by Kansas City Synod, September 25, from the Congregational Christian churches.

Dismissed

KEHLER, RONALD E., Ringtown, Pa., by Susquehanna Synod, November 10, to the Congregational Christian churches.

NACE, D. HORTON, Mahanoy City, Pa., by Reading Synod, November 21, to the United Presbyterian Church in the U.S.A.

NOVAK, LOUIS G., Eagle Lake, Fla., by Southern Synod, November 17, to the Presbyterian Church in the U.S.

CHRONICLE

Sailings, arrivals, appointments, and other information about the missionaries of our American Board for Foreign Missions.

Arrivals from the Field

December 9, 1958. In New York, Mr. William C. Dizney of the Rhodesia Mission, for furlough. Mr. Dizney is principal of the Gazaland Secondary School in Chikore, Southern Rhodesia.

Birth

November 2, 1958. To the Rev. and Mrs. Robert K. Meyer of the Japan Mission, a daughter, Beverly Gail, in Kyoto.

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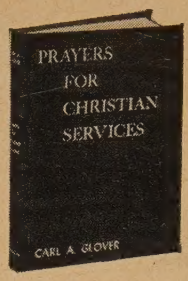

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